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The CLERGY REVIEW

NEW SERIES VOL. XLVI No. 10 OCTOBER 1961

A MODERN REFORMATION: CHANGING THE FACE OF THE CHURCH¹

IT MAY come as a surprise to hear a Roman Catholic speak of a reformation of the Church. Yet it was an idea familiar to the mediaevals. After all, no less a person than Pope Innocent III proclaimed the reformation of the Church as the programme for the Fourth Lateran Council. The call for reform of the Church was heard repeatedly in the late Middle Ages and persisted through the upheavals of the sixteenth century. True, the Council of Trent rejected the Protestant Reformation, but the charge against it was that it was a revolution not a reformation; both sides accepted the idea of reform. To be permanently concerned with reformation is therefore in the Christian tradition.

A reformation is under way in the Roman Catholic Church at the present time. It has not been directly stimulated by outside influences, though it has rejoined in fact some of the religious concerns of the Protestant Reformers and is doing them greater justice than before. The changes involved are far-reaching—so far-reaching that it is better perhaps to take one's bearings with a few principles before looking at the facts.

The Church exists in the world. We do not find its unchanging essence existing apart, unalloyed by the changing and ephemeral. It is always tied to a particular time and conditioned by it. Stress as you like the divine and unchangeable in the Church, the fact remains that it consists of men. So, there is change within the unchanging framework; and with this comes an unavoidable give and take of gain and loss.

There is gain, because the Church advances in self-consciousness and its life develops. Features which had little prominence are brought into relief to meet a situation or as new men and races exploit for themselves the inheritance they receive. But

¹ The script of a talk broadcast in the Third Programme on 13 May 1961. The talk was the first of a series of four by different speakers. The first title was that of the series, the second that of the talk.

there is also loss. Some features are overstressed and others obscured or neglected.

A Church engaged in time has a formidable task. To run after every fashion would imperil the enduring content of the Gospel message. But there is the opposite danger, of which churchmen are often less conscious. I mean a narrow conservatism that would imprison the Gospel in the mould of a past age. The very success with which the Church meets a problem may make it cling too fondly to what is of ephemeral value in the solution, so that it fails to rise to the demands of a new problem. Often enough, we are burdened with past mistakes, handed down piously from generation to generation!

Even if the only obstacle were the limited human mind, it would be difficult enough to achieve a right balance between progress and tradition. But sin also intervenes, a culpable failure in Christians to meet the exacting demands of Christian life and leadership. Christ promised that His Church would never founder, so there are limits to the harm that men can do. All the same, history shows how wide is the scope left to human weakness and sin.

The point I am trying to make is that there is an ebb and flow in the life of the Church. This affects even its doctrines. I have not forgotten that the Roman Church maintains adamantly that its dogmas are irreformable. What it has taught, and teaches, as the teaching of Christ can never be retracted or changed in meaning. But two facts modify this intransigence. First, the unchanging dogma may be embedded in variable opinions, and sometimes much reflection is needed to delineate clearly the unchanging element. Second, though not the dogmas themselves, their presentation by the Church is conditioned historically. The Church declares its doctrine in view of a problem and to meet the needs of the time. Its definitions decide an issue that has arisen; they are not intended as exhaustive statements of revealed truth. One declaration may call for another to counterbalance it. For example, the Council of Ephesus had to be followed by the Council of Chalcedon for a balanced Christology. In all probability, the definition of papal prerogatives by the First Vatican Council will be complemented by a clarification of episcopal prerogatives by the

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Second Vatican Council to achieve a more balanced ecclesiology. There is ample room for doctrinal renewal even within an infallible Church.

That is, briefly, what I mean when I speak of a reformation in the Roman Church. Perhaps I may be listened to seriously but without misunderstanding when I now repeat that a great change is in progress, a change that has to do, not with incidentals, but with the fundamentals of doctrine and piety. The change has its counterpart in other Churches, but I shall confine myself to what is happening under the aegis of Rome.

The spearhead of the change is what is usually called the Liturgical Movement. I am afraid there is an obstinate idea abroad that the Liturgical Movement is concerned solely with the accessories of worship; and so it is dismissed by some and gets a good deal of compromising support from others. All the same, the leaders of the Movement are at grips with the essentials of the Christian faith and life. The renewal is a liturgical movement because the point on which everything converges is the liturgy, the nerve-centre in the vital system of the Church.

To appreciate the immense reformation it is striving to bring about, one must bear in mind the *malaise* at the centre of the life of the Church, which began to arise as long ago as the twelfth century. That century was a turning-point in the history of the Church and of Europe. It marked an end and a beginning: the end of the ancient Christian mentality, which had characterized the patristic age, and the beginning of a new outlook which has persisted in the Western Church ever since. The brilliant success of Scholastic theology widened the gap between the new outlook and the old. A new world came into being. It enriched the life of the Church, but it created new problems, which we have not yet fully solved. The economic upheavals, the growth of an urban civilization and the coming to maturity, one by one, of the modern European languages, separated the new self-conscious middle classes from the Latin liturgy with its feudal and monastic setting. With the beginnings of secularism and individualism, the rising classes were more and more alienated from the clerical and communal ethos of the liturgy. Things were made worse by the division between

fervent Christians, who turned on the whole to the monasteries, and the ordinary faithful, living in the world, who were morally, doctrinally and spiritually at a low level. At the birth of modern Europe, the people lost their hold on the liturgy.

And so, the average Christian no longer used the liturgy as the principal source of his piety. New devotions of varying quality proliferated. I don't want to exaggerate this point. There were spiritual revivals; and they produced abundant fruit. But the liturgy was never restored to the place in popular piety it had had in earlier centuries. It was understood less and less; and that meant a diminished understanding of the Christian mystery by individuals in their devotions and influential groups in their spiritualities. Because of this barrier, the liturgy no longer fulfilled its proper role. There was a *malaise* in the heart that had a weakening effect on the whole life of the Church.

There have been, over the centuries, a number of limited and short-lived liturgical revivals, which alleviated the situation here and there. But I do not believe that the modern Movement is just one more of these. The significant thing is that for the first time conditions for full success seem assured. One notices about the Liturgical Movement its grasp of the essential problem, the quality of its historical learning, the depth of its doctrinal reflexion, the width of its influence and its acceptance and approval by church authority. All this indicates that now at last a remedy for the sickness is at hand.

The Movement was started by a Belgian monk, Dom Lambert Beauduin. One could say that it came to birth at the Catholic Congress of Malines in 1909, where Dom Lambert first put forward his programme. He was inspired by the declarations of St Pius X, who therefore stands at the source of the revival. The principles that guided Beauduin—and, broadly speaking, have guided the Liturgical Movement—are set forth in his booklet, *La Piété de l'Église*, first published in 1914. The title is significant. The liturgy, he insists, is nothing less than the priestly work of Jesus Christ continued in the Mystical Body for the sanctification of men, and therefore, in the words of Pius X he loved to quote, the primary and indispensable source of the true Christian spirit. If this is so, the

ordinary people must not be left to nourish their piety on what is secondary and adventitious; they must be brought to an active participation in a living liturgy and, in consequence, back to the basic truths of the faith, which are the soul of the liturgy. For him this was the answer to the ignorance and spiritual poverty of the average Christian. And so Dom Beauduin set in motion a practical pastoral renewal based on this conviction and aimed not at the few but at the mass of the faithful. It is this renewal which has spread all over the Church and is gradually transforming its life.

Much has happened since 1909. In Germany, the Abbey of Maria Laach under the leadership of Abbot Herwegen began a similar enterprise in 1914, which received the support of influential figures, such as Guardini. The Germans have contributed a great deal by their historical scholarship, the boldness of their doctrinal thinking and the insistence with which they have called for practical reforms. The Movement became a force within the Church that could not be ignored. The French began in earnest only after the Second World War, but since then their supreme skill in popular exposition has scattered the relevant ideas in many other countries. The ferment of renewal is now universal, though its effects are still very uneven. This country has not yet been deeply affected.

All the time there has been a steady advance in thought and pastoral experience. The Movement has joined forces with the Biblical revival and shares its preoccupations. The central place of the Bible in the Church, the practical bearing of this for teaching and piety, and the living power of the Word as preached are vigorously asserted. A theology of the Word is slowly maturing. Many of the findings of Biblical theology are seized upon and exploited: in particular, the awareness that the divine plan of salvation unfolds itself in time as redemptive history, the importance of the Old Testament understood in that way, the need to see the life of the Church and the sacraments in that perspective, and the looking towards future fulfilment, which is part of the Christian life. There has been a rediscovery of the resurrection of Christ as the central theme of the Christian message. This has given a new understanding of the mystery of atonement, which has brought Western theology, dominated

since Anselm by the concept of satisfaction, much closer to the outlook of the Eastern Church and has introduced a new paschal note into Western piety. Stress is now laid on the role of the risen Christ as our mediator in His glorified humanity, and, in consequence, many Christians have acquired a better understanding of the structure of liturgical prayer: through Christ to the Father.

Advances made earlier in the theology of the Church have been taken over and continued. The inner life of the Church as the Mystical Body of Christ, the common life in Christ of the members, the activity of the Holy Spirit, the priesthood of the laity and their role in the Church and as the Church are some of the themes. The Mass—the liturgical assembly—is simply the Church realized in the concrete at a given time and place. Each Christian has a function in it corresponding to his place in the Church. It should be a truly communal celebration, actively participated in by all. It is sheer inconsistency to keep preaching about the Mystical Body and urging the need for the lay apostolate, while ignoring the desire of people to participate actively in the liturgy. Such preaching will always be ineffectual. The high point in the Church's life and the place where the individual meets the Church in the concrete is the liturgical assembly. If the faithful are passive there, they will be passive Christians in the rest of their lives. And the contrary is true. That is why the restoration of active participation is having profound effects on the general life of Christians. It is giving people a new sense of their responsibilities in the whole life of the Church. The renewal brought by the Liturgical Movement starts with the assembly but spreads out from it into the furthest reaches of Christian existence.

Another outcome is the persisting desire for reform of the liturgy itself. The present liturgy is not in a healthy state. If vitality is to be restored to the liturgical life of the Church and the liturgy made a celebration in which the people have a real part, changes must be made to reanimate its structure and its functions. This has been recognized by the Holy See. Some reforms have already been carried out, and these have eased the situation temporarily and made possible a fair measure of renewal. The more radical changes needed are being prepared.

Perhaps the greatest repercussions on popular piety will come about, in the long run, from rethinking the theology of the Eucharist and the other sacraments. The purpose of the Eucharist is not the adoration of the real presence, legitimate as this is, but its function as sacrifice and food. The Mass and Communion are at the centre of any sound Eucharistic piety. So the Liturgical Movement recalls attention to the structure of the Eucharist as a sacred meal and its meaning as a memorial and re-presentation of the unique sacrifice of the Cross.

Dom Odo Casel's interpretation of the liturgy as a mystery has had a wide influence too. *Mystery* here means the divine life communicated to men in Christ; it is the reality of God's eternal love, hidden yet revealed. This divine love, which is the saving force of God, came down into this world in Christ. For us the mystery is the Christian mystery, the mystery of Christ. But it is inadequate to see this mystery simply as the person of Christ. The events of Christ, his saving work, are part of the mystery. The mystery is the divine saving action achieved in Christ. And what was done in Christ must be done also in us. We do not merely receive graces from Christ and accept His teaching; we relive the mystery of Christ. We make contact with His saving work and enter into it through the liturgy in which it is made present sacramentally. The liturgy is a symbolic re-enactment of the mystery of Christ which brings present the unrepeatable reality of that mystery, so that we can enter into it.

Further, the excessive stress on the sacraments as causes of grace has been modified by a greater stress on them as signs of the faith and worship of the Church. The liturgy is the symbolic activity of a worshipping community, and as such it has deep roots in human psychology and the laws of social life. The sacraments are words of faith uttered by the Church, so that the faith of the Church enters into their structure. Nor is the faith of the individual recipient outside the sacrament, or seen as merely a condition for receiving it; it is taken up into the sacrament and given expression in the sacramental celebration. Christ acting in the sacrament makes contact with each individual through his faith and personal commitment.

These are some aspects of the doctrinal renewal and the

transformation of popular piety which are changing the face of the Roman Catholic Church. Much still remains to be done, but there is no indication that this time the work of reform will fail to reach fruition. Will the new countenance be more easily recognized by other Christians than the old? That it should be was the wish expressed by Pope John the Twenty-Third, when he announced a Council for the renewal of the Church.

CHARLES DAVIS

PREDESTINATION AND SPIRITUAL CHILDHOOD

QUOS praecevit, et praecestinavit. "Those whom he foreknew, he also predestinated" (Rom. viii, 29). I wonder what our reaction is to these words of St Paul—aversion? embarrassment? ignorance, whether blissfully affected or just due to lack of teaching or learning? joyful wonder at the mercies of God?

Scarcely the last, we might admit. The doctrine of predestination has too many unsavoury, historical associations. The very word conjures up memories of ancient, bitter controversies: all those dark and gloomy theologies which issued from some, and fashioned other, dark and gloomy people. For such as them, predestination meant too often the fatal push along the path to heaven or hell regardless of human liberty. (Free will is dead, Luther most conveniently declared.) So they demanded those curious and cruel enthusiasms whereby a man should strive to feel *emotionally* in his heart that he was saved, leading to the very questioning of divine mercy and of the need for good works.¹

Why resow the winds of ancient argument? When swords have been sleeping for so long, why draw them again, and risk the opening of old scars and the resurrection of former animosities?

¹ Bishop Butler's remark to John Wesley is famous: "Sir, the pretending to extraordinary revelations and gifts of the Holy Ghost is a horrid thing, a very horrid thing." These words today may seem to have the flavour of spinsterish disgust, but they reflect a genuine horror at the criminal perversion of Christian law and experience of God.

It is a tempting path to take, especially as the divisions in our own camp are still potentially there in the different metaphysical and theological armouries of antagonistic schools. Let us concentrate, some might say, on the Eucharist as sacrament and sacrifice, on liturgy, on the Mystical Body—these are the burning questions of our day.

Moreover, what has predestination to do with spiritual childhood? We remember how meditation on the former completely shattered for a time the simplicity of such an integrated man as St Francis de Sales, causing him an agony of apprehension about his salvation. It came at a moment when he had over-taxed his strength in study, and it was such an obsession with him that after six months of it he nearly died! It was only through fervent prayer before our Lady's statue in the church of Saint-Étienne-des-Grés that the temptation vanished.¹

Above all, is not St Thérèse of Lisieux the very antithesis of the cold and calculating metaphysical misers who hoard up distinctions for the confusion of the many?

She is indeed. But the teachings of our faith are not the same as the attempted theological explanations of them. A truth of faith is like a mountain, still standing, though the valley is strewn with the wreckage of equipment, and the carcasses of the men who sought to scale her; though (and here I speak of *moral* endeavour) on her majestic flanks, others have been buffeted by the gales of temptations, as St Francis was.

Predestination is a truth of faith, in fact, a central peak in the mountain range of revelation. To remind ourselves of it is not to chew over again the cud of old controversies, but to bring us close to the merciful Heart of God. St Francis de Sales did not escape from his anguish by denying the mystery, but by entering more fully into it. And I am even claiming that predestination is the only doctrinal basis for St Thérèse's Way of Spiritual Childhood, and that she, in her emphasis on

¹ Cf. *Saint François de Sales* by Monseigneur Trochu, Vol. I, Ch. 10: "Un Etrange Tourment". It should be said immediately that this was considered by the Saint himself to be an attack of the devil permitted by God. It gave him a wonderful fellow-sympathy with souls, and a powerful confidence in God and our Lady ever afterwards. (It was Dr Nicholas Kelly who pointed out this incident to me. I am grateful to him for suggestions on certain other details as well.)

childlike love, humility and confidence, was keeping alive in practice this vital truth which many theologians were quietly choosing to forget.¹

The title of this essay, then, "Predestination and Spiritual Childhood", was not meant to suggest an antithesis as some readers may have thought, but to reflect the tradition of the Church that *lex credendi* is the gauge of *lex orandi*. This article is not a stunt but a brief and, as far as is possible, uncomplicated attempt to lay bare the theological basis for St Thérèse's "Little Way". And I find it where all devotion must ultimately be justified, in the Church's teaching on predestination.

The Council of Quierzy (a. 853), the non-acceptance of whose chapters the Archbishop of Rheims declared to mean separation from the unity of the Church, has expressed it as follows:

The good and just God chose from out the same mass of perdition, according to his foreknowledge, those whom he predestined through grace unto life, and unto them predestined everlasting life. But others whom he left, by a just judgement, in the mass of perdition he foreknew would perish, but he did not predestine them to perish, only he did, because he is just, predestine them to everlasting punishment.

The Council of Trent stressed against the reformers that God only tolerates and is not the artificer of the evil which men do freely and which leads them to perdition.

Predestination is part of God's providence. In fact, it is the highest part, the part which concerns men in particular, those creatures made in God's own image; and, of them, those whom He means to share His glory. For if, by God's providence, all men are ordered to ultimate happiness, his predestination regards only those who will in reality attain to it, and this not primarily through their own powers but through God's grace.²

¹ I am not alone in thinking that theology itself owes a debt to St Thérèse. Fr E. O'Brien, S.J., says of her: "She was, as the evidence now of her own words amply testifies, the most profoundly theological of all the female saints. . . ." *Theological Studies*, June 1958, pp. 222-3.

² Predestination is a term reserved today for those who will attain to glory. This removes the temptation to think that God predestines men to *sin*. So St Thomas Aquinas speaks only of God's *reprobation* of the damned.

It is God who moves His elect to beatitude. How could He do this unless He loved them, how else could He direct His elect to glory and the fruition of Himself unless He loved them? So God predestines those whom He has chosen, and He chose them because He first loved them. Moreover, such an idea demands that He should help us, give us the means to go to Him in glory. For if predestination presupposes His election and love, its effects are grace and glory. In giving us our vocation in time to that glory for which He eternally meant us, how could He not give us the means to walk in it?

God calling those whom He loves, moving them infallibly towards Himself and giving them the means unfailingly—that is predestination, His eternal purposing to pity, His preparing of all good things for His elect in love and His ordering of them thereunto.

Why does God so predestine us? Can it be in any sense a response to our foreseen love for Him? This seems to me to be patently false. For even our foreseen merits spring from grace which is its principle, and grace is itself an *effect* of predestination. So predestination is *completely* gratuitous, and that is why children can be predestined though they have no merits of their own. (This may be one reason why some thinkers find difficulty with the Church's doctrine on Limbo, in that they are inclined to under-emphasize the complete gratuity of grace and glory.)

So we must say, then, that even our truest love for God is only the result of Him first freely loving us. "In this is charity: not as though we had loved God first, but because he hath first loved us" (I Tim. iv, 10). It is the bountiful and overflowing love of God, not taking cognizance of our merits for as yet we were not, which is the fountain-head and the source of predestination.

There is no denying the difficulty of reconciling the infallibility of predestination with human liberty,¹ and this is perhaps the real reason why the doctrine has lain so long as a skeleton even in Catholic cupboards. But had such a procedure been

¹ In his *De Libero Arbitrio* Augustine points out to Evodius who was maintaining, concerning God, *Sua voluntas est mea necessitas*, that if foreknowledge brings necessity then even God is not free.

universalized we should have been led centuries ago to "forget" the Incarnation, and to "lose" the Holy Ghost. We must not shelve one article of faith because at first it seems to conflict with another. It is true that God predestines a man. It is equally true that "*he that shall overcome shall thus be clothed in white garments*" (Apoc. iii, 5). Free will is far from dead. Yet when St Augustine, echoing St Paul's exhortation to Timothy, "For he also that striveth for the mastery is not crowned, except he strive lawfully" (II Tim. ii, 5), says, "God will not save thee without thee", he reminds us, nevertheless, that even when God rewards us with eternal happiness He is only crowning His own gifts.¹

Now when we look at the Scriptures we might see how the theme of predestination gives a clue both to our destiny and to our relations with God and his Christ.²

"He chose us in him before the foundation of the world . . . who hath predestinated us unto the adoption of children through Jesus Christ unto himself" (Eph. i, 4-5). Our Lord says to His apostles, "You have not chosen me but I have chosen you" (John. xv, 16), to affirm that His election precedes theirs, and that it is their love not His which is a responsive love. "For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and recompense shall be made him? For of him, and by him, and in him, are all things: to him be glory for ever" (Rom. ii, 34-5). Most clear of all is Rom. viii, 29-30: "For whom he foreknew, he also predestinated to be made conformable to the image of his Son: that he might be the first-born amongst many brethren. And whom he predestinated, them he also called. And whom he called, them he also justified. And whom he justified, them he also glorified".

¹ Cf. *The Confessions*, Bk. 9, Ch. 13: "Whosoever recounts to thee his merits, what doth he recount but thy gifts". Also Bk. 10, Ch. 4: "My good actions are thy decree, and thy gift; my sins are my fault, and thy punishment". The dominant theme of *The Confessions* is God's predestining love working itself out in Augustine's life, and it is an interesting experience to re-read this masterpiece with this thought explicitly in mind. The same applies to the *De Civitate Dei*, for the Heavenly City built up by the love of God is not the Church, but the mystical entity which spans all history, namely, the society of the predestined.

² St Augustine remarks (*De Dono Persev.*, Ch. 24) that there is no better example of predestination than that of the Mediator himself. Since God "predestined both him and us. For he foreknew that there would be in him no preceding merits that he should be our Head, and none in us that we should be his body; but in us both he foresaw his own doings".

St Thomas Aquinas in commenting on Eph. i, 4, has written this superb summary:

Then when he [St Paul] says, "As he chose us", he touches upon the benefit of election. This election is commended because it is free, "As he chose us in him": because it is eternal, "before the foundation of the world": because it is fruitful, "that we should be holy": because it is gratuitous, "in love". He says, therefore, that he blessed us, not because of our own merits, but through the grace of Christ, just as he chose us, and separating us freely from the mass of perdition, he pre-ordained us in him, namely through Christ. "You have not chosen me but I have chosen you: and have appointed you, that you should go, and should bring forth fruit; and your fruit should remain" (John xv, 16). And this, "before the foundation of the world", which means from eternity, before we came into being. "When the children were not yet born, nor had done any good or evil (that the purpose of God according to election might stand): not of works, but of him that calleth, it was said to her [Rebecca], "The elder shall serve the younger". "He chose", I say, not because we were holy, because as yet we were not; but for this he chose us, "that we *should be* holy (in virtues) and immaculate (from vices)" . . . And this he did, not by our own merits, but "in love", his or ours, by which he formally sanctifies us.

Is it not clear that spiritual childhood is a faithful translation into worship of this doctrine? Everything here is under the sway and love of an Almighty and Provident Father. Here God's love as a creative love is most clearly seen. He says to us: "I did not love you because you are good, but you are good because I love you. Your goodness is the result not the cause of my loving you. I did not love you and choose you from eternity because of any of your foreseen merits, but I made you mine out of pure liberality".

A childlike love might be defined as a completely grateful love for a completely gratuitous love. To a child everything comes as a gift. *He* is not the wage-earner, a producer, but always a receiver, always in debt. So in the spiritual life we are always children and in debt, yet owing nothing in return except love. Man's giving to God is always thanksgiving.

The soul of St Thérèse was brimful of this humble love.

She saw her own innocence as a proof of God's predilection. She realized that why men attain to glory is not principally due to their own powers but to the help of divine grace freely bestowed upon them; and this bestowal of grace is the temporal fulfilling of God's eternal election and love. She knew that even the unequal measures of grace given to men was but one aspect of the mystery of divine preference. After her death there was found in the book of the Gospels which she wore night and day next to her heart an offering of herself as a victim of holocaust to the merciful love of God. It contained these words: "I desire to accomplish your will perfectly, and to arrive at the degree of glory in your kingdom which you have prepared for me".

"Predestination", wrote St Augustine, "is the foreknowledge and preparation of God's benefits, by which those who are saved are most certainly saved."¹ St Thérèse would not have been content to forget this notion of God's tender and eternal care because it made human freedom a difficult thing to understand.

But someone might say, surely the doctrine can have little effect on our spiritual lives precisely because we do not know with certainty if we are among the predestined? Here we touch on the exact difficulty of the young St Francis de Sales.

That we do not know this with the absolute certainty of faith is true. We cannot make such an unconditional assent to the presence of grace in our souls, nor to our continuance in it until the end. Nor can we be thus certain from a consideration of our virtuous acts, because, as is well known, purely natural actions are often very good counterfeits of supernatural ones. But St Thomas writes: "It is fitting that he for whom the reward is being prepared should be given a conditioned certainty. This means that he will arrive, except he himself shall fail. And such a certainty is infused in each of the predestined through the *virtue of hope*."²

Surely St Thérèse's casting of herself on the divine mercy, her child-like confidence, is the fitting expression of the most neglected of Christian virtues, the virtue of hope. Hope has, to use a modern term, an existential quality which faith has not.

¹ *De Dono Perseverantiae*, Ch. 14.

² *De Veritate*, q. 6, a. 5, ad 2.

For I can believe God wills all men to be saved, and yet, through concentration on my sins, despair that *I* can be saved.

In the life of St Thérèse it is her hope which shines through the darkness of her dereliction, when the voices seemed to say to her that she was lost and cast off. It was hope which told her that her loving Father had "loved her with an everlasting love" and chosen her for glory.

For some people predestination means that human happiness is too perilously poised on the divine good-pleasure. For St Thérèse that was precisely the proper place for it. For if this doctrine is terrible, it is only terrible in that it can only be answered by completely throwing oneself on the divine mercy—and this, after all, is scarcely a Lutheran prerogative, even if the inner meaning and motive which we give to it are different.

It is because of his *hope* that St Paul does not speak of God as choosing an impersonal "some" for heavenly glory. He boldly declares that God "chose *us*", "hath predestinated *us*". If we believe by faith that God has predestined men to glory, it is by hope that the confidence comes to us that *we* shall share that glory. The inscrutable predilection of God does not take away the need of confidence but rather impresses it on us.

That the doctrine of predestination does not cut away the very ground of confidence from beneath our feet is of paramount importance, and merits further emphasis and elucidation.

Some might think that because of the gratuity of the grace of final perseverance our prayers are of no avail, that God possesses a sublime indifference in regard to them. But this is completely to misunderstand the notion of a "free gift". It is true that final perseverance is not merited. It is analogous to conservation in the natural order, for it is justification conserved in us unto the end; so that, as justification is not merited, so neither is perseverance. We need, then, the special assistance of God to keep from evil, which means only that we need, in addition to grace and the virtues, the continual guidance of providence. The divine Spirit, even after justification, still needs to brood over the troubled waters of men's souls, to mollify the ebb and flow of human freedom into a calm and almost tideless sea.

But just because we do not merit final perseverance, it does

not mean we do not obtain it by prayer. If God listens to the sinner in order freely to forgive, shall not the *justified* plead and obtain perseverance which it is of God freely to bestow?

Final perseverance is the gift of God, yet is it infallibly given to him who asks. The fact that the very asking is itself his gift does not remove, but rather intensifies, its meaning as a sign of God's predestination. Prayer both expresses and deepens our hope, and the happiest effect of prayer is to make subsequent prayer more child-like and confident.

St Thomas, in his *Compendium Theologiae*, says that St Paul's own summary of theology is contained in the words, *nunc manent fides, spes, caritas* (I Cor. xiii, 13). He had intended to follow this scheme in his own exposition, but the work remained unfinished. However, the second part on hope was going to be a commentary on prayer as exemplified in the *Pater Noster*, and a precious fragment contains these impressive words:

It was most fitting that our Saviour, since he had begun and put the finishing touches to our faith in revealing his heavenly mysteries to us, should also lead us on to a lively hope. He did this by teaching us to pray in a way by which, very especially, our hope should be lifted up to God. For we are taught by God himself what we ought to ask for. Nor would he lead us on to ask for things, except he had the intention of hearing us.¹

St Thomas, in telling us the value of petitionary prayer and of meditation on the mercy of God, is stressing the close connexion between hope and prayer. No less has he clarified the relationship between hope and love. A magnificent chapter in the *Contra Gentiles* reminds us of another point which modern theology has, perhaps, under-emphasized. Hope is too often considered exclusively in the genesis of love, as preparing the way for love. There is another aspect. "Just as hope is man's preparation for the true love of God, so, too, through charity, a man is *confirmed in hope*".² To love God is the sign that we are loved; and to know that we are loved is to hope in God more profoundly. Hope not only prepares for love, but is sealed by love. It is as if the very weight of the walls of love drives down

¹ Op. cit. Pt. 2, Ch. 3.

² Contra Gentiles, Bk. 3, Ch. 153.

deeper the supports of hope into the soil of the soul. St Thomas says more beautifully and more simply, "When love comes, hope is made more perfect because in our friends we set our highest hopes".¹

When *does* love come? We can fall into an elementary mistake in this matter. We have acknowledged the fact that we do not know our state of grace with the certainty of faith, yet we can forget that the whole situation is *illuminated* by faith.

To have to pray, *Ab occultis meis munda me* (Ps. xviii, 13), is both distressing and consoling. Distressing, in that there may lurk in us unseen sins which threaten our salvation. Consoling, in that the very recognition of such a possibility enables us to call upon the divine Spirit to cleanse us wholly. Here, as always, the way of confidence is the way of humility. The very peril of the Pharisee lay in his non-acceptance of the need of such a prayer. But we accept it.

To have tasted the sweetness of God, and to be delighted in him: to despise worldly things for God's sake: consciously to detest our sins: to be willing to submit to the Keys of the Church, so leaning on the humility and meekness of Christ: to long "to be dissolved and be with Christ" (Phil. i, 23), all these are so many signs that we are in God. And they are more than conjectures about the present: they presage the things which are to come. St Thomas tells us that to begin to serve God sincerely is like a tree becoming green with foliage; to achieve the perfection of the saints is already for the first-fruits to appear upon the bough.²

Now these signs are truly signs because our God is not a Heraclitan God. As a husbandman can interpret the things which herald the coming of spring, so can we interpret the things of God as foreshadowing his final favour.

It is the conception of God which is at stake here. Predestination does not mean that mankind is the victim of some cosmic joke, as though providence is "like a child playing draughts". To say that we cannot know with absolute certainty whether

¹ *Summa Theol.*, I-II, q. 17, a. 8, *in corpore*.

² *Summa Theol.*, I-II, q. 69, a. 2, *in corpore*. St Thomas repeats this image in his Comm. on Ps. 31. Having said that all the virtuous are "blessed in hope", he adds: *Unde in quo virtus perfecta apparet potest dici beatus in spe, sicut arbor bene florens potest dici fructificans.*

we are in grace, whether we shall finally persevere, whether, in short, we are predestined—all this does not mean that men cannot read the signs with confidence; for the signs are God's own. The Church's emphasis on predestination is her expressed faith in the absolute sovereignty of God, not in an infantile capriciousness. No more than He is a twentieth-century politician is God a wayward child. What deception there is in interpreting the marks of His favour is our own not His. As to the signs themselves, what is enigmatic in them springs only from His overpowering pity, and the fathomless depths of His love.¹

To have any meaning at all our hope in predestination depends upon faith in a personal and loving, as well as an almighty, God. We Christians have left behind for ever the pagan notions of blind fate and chance. In the Incarnate Word we see the manifestations of divine mercy, and through the Son we have received infinite Love who is the Holy Spirit. Moreover, we are *already* saved by hope, *Spe salvi facti sumus* (Rom. viii, 24). In Christ's Ascension we have "an anchor of the soul, sure and firm" (Heb. vi, 19). St Thomas, in his commentary on this phrase, remarks that our anchor of hope has been fixed, not in the depths but in the heights. It has been pulled up there in Christ who has gone beyond the Veil before us.

It is fitting to mention, at least, one special experimental sign of predestination often spoken of by the saints (for example, St Alphonsus), namely, an intense devotion to the Mother of God. To acknowledge her and to love her is implicitly to accept God's will in our own regard, since tradition has it that God made the Church in the image of His own Mother. To magnify her is to thank God for His Covenant in which we have a share.

"What hurts Jesus most," wrote St Thérèse, "what wounds him to the heart is our lack of confidence." How could it be otherwise when we have received so many tokens of affection that the human heart cannot be filled with too much hope?

¹ It was not Martin Luther but Thomas Aquinas who wrote, in his *Comm. in II Cor. Ch. 12. L. 2*, that a man knows he is in charity, "through certain proofs (*experimenta*) and signs, insofar as he feels (*sensit*) himself made ready, and joined to Christ, so as not to allow himself in any way, not even because of death, to be separated from Him. The Apostle had experienced this in himself when he said in Rom. viii, 38, 'I am sure that neither death nor life etc. . . will be able to separate us from the love of God in Christ Jesus, our Lord'."

If we fail, the defection is entirely ours; "but the confidence which a man has in God ought to be wholly unreserved".¹

Please God, enough has been said so that some will have lost their fear of this mighty doctrine of our faith, and seen it as the dogmatic foundation of devotion, as the reason for that glorying only in the Lord of which the Apostle speaks (I Cor. i, 31). It shows to us, on the one hand, the complete independence and *otherness* of God, His infinite love and mercy; and, on the other, our *total* subjection, our need to trust, as children do, humbly and confidently, in the kindness of their Father. The Saint of Lisieux, in her gentle genius, has taught no more, but no less than this.

But her place, as the Church has recognized, is unique. St Augustine reminded his readers how very careful they must be in presenting the doctrine of predestination to the people, and he laid down a few rules about language to obviate some possible misunderstandings.² St Thérèse has gone beyond the abstract rules of language. In enlarging on our Lord's own simile, "Unless you become as little children you shall not enter into the kingdom of heaven" (Matt. xviii, 3), she has concretized all this difficult doctrine and *shown* how it is to be accepted with gladness. She has combated the ever-present danger of Pelagianism with the image of a child nestling contentedly in the broad arms of its Father.

Our reaction to predestination should, after all, be one of joyful wonder at the mercies of God. For by it we are written in the Book of Life, on the tablets of God's own Heart.

St Thérèse, on the first page of her Autobiography, wrote, "I begin, therefore, to sing what must be my eternal song: 'The Mercies of the Lord' (Ps. lxxxviii, 1)". When she tried to formulate her happiness at the mystery of her vocation she could but quote St Paul: "God will have mercy on whom he will have mercy. So, then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Rom. ix, 16).

It seems to me significant that when St Thérèse had to give utterance to her life's vocation, she quoted part of the Apostle's defence of *the divine mercy as shown in predestination!*

PETER DE ROSA

¹ *Comp. Theol.* Pt. 2, Ch. 4.

² *De Dono Persev.*, Ch. 19 & 20.

CHRONIC ALCOHOLISM

CHRONIC ALCOHOLISM is a disease. It may be defined as the habit of taking alcohol in such quantity and with such frequency as to lead to loss of efficiency in working and earning, to disturbance of social and family life or to damage to the drinker's physical and mental health. It is thought that 5 to 10 per cent of heavy drinkers become chronic alcoholics, both men and women being affected. The drinking pattern may be episodic or continuous.

There are two main aspects of this disease. Firstly the causes which led to the patient's excessive consumption of alcohol and secondly the subsequent addiction to alcohol. The causes which led to the patient's drinking too much can be roughly summarized under the headings of Habit, Psychopathy, Constitutional Depression or Stress.

Where habit is the cause, which is rare, the patient, a moderate drinker to start with, begins to drink more than he should, perhaps out of boredom, loneliness or by trying to keep up with heavy drinking companions. He drifts into alcoholism and finally becomes addicted. What was previously a luxury now becomes a necessity with consequent deterioration in his work, marriage and health.

Psychopathy is also a rare cause of Chronic Alcoholism. The patient is usually a grossly immature and inadequate personality who cannot cope with his responsibilities or face up to the hard facts of life. He uses alcohol as a means of escape until he finally becomes addicted to it.

The Constitutional Depressive uses alcohol to conquer his reticence and pessimism and thus make life more bearable. He is usually an episodic drinker but is as much an addict as the continuous drinker.

Stress is the commonest cause of Chronic Alcoholism and is due to complex emotional upsets which may be environmental or social in nature. The patient is aware of an almost unbearable sense of tension, agitation, or dissatisfaction which is psychological in origin and which is eased only by alcohol. As a rule the patient is quite unaware of the cause of his tension, but as

time goes on, without treatment, the tension becomes worse and needs more alcohol to ease it. The patient now finds he is dependent on alcohol. This dependency, or addiction, arouses further anxiety resulting in further tension which in turn needs more alcohol to abate it. The patient is then caught in a vicious circle which he cannot break despite the pleadings of his family and very often despite the fact that ruin is imminent. He has now to cope with the unbearable tension and the equally unbearable craving for alcohol and this the great majority of chronic alcoholics cannot do. Some of them state, quite sincerely, that they loathe the taste and smell of alcohol but must drink it just the same.

The cause of the addiction itself is unknown. Many heavy drinkers consume more alcohol than many chronic alcoholics yet never become addicted. They can stop drinking when occasion demands they should do so and can go for lengthy periods without experiencing any craving for alcohol. There have been suggestions that the addiction may be due to an inborn error of metabolism or to a hereditary factor. Neither of these theories has been proved. It is impossible to say who will, or will not, become an addict since Chronic Alcoholics are not recruited from any one normal or abnormal personality type.

Once the alcoholic becomes addicted his drinking is beyond his control. As time goes on and his drunkenness increases he will suffer agonies of shame, guilt and remorse. To justify his behaviour he may shift the blame for his condition on to his wife and family. He may become irritable and quarrelsome or indulge in bouts of weeping with pleas for help from those around him who fail to understand his predicament. He will sincerely promise time and again to stop drinking but his tension and addiction will prove too much for him and the promises will be broken. He will then start on an endless round of lies and deceit. To avoid criticism or remonstrance he will drink secretly and adopt the most cunning deceptions in order to obtain alcohol, which has now become the most important thing in his life. His incapacity to control his drinking leads to a progressive weakening of volition with indecisiveness and an inability to persist in any course of action. Responsibility and duty have begun to lose their meaning for him. There may be a

moral decline to lying or stealing so that personal pride is forgotten. His self-deception and self-justification are continuous and he will not admit, until some final catastrophe, the living hell his life has become.

Whilst the patient suffers agonies of mind he also suffers from the physical effects of alcohol poisoning. There are few alcoholics who do not suffer from conjunctivitis or bronchitis but more especially from gastritis with morning vomiting and retching, and also from pains in the limbs and tremor of the hands and face due to involvement of the nerves. He may have loss of memory or blackouts with intellectual deterioration. In the later stages there are the signs and symptoms of cirrhosis of the liver, which can prove fatal.

Unfortunately, most chronic alcoholics have their own views on what constitutes an alcohol addict. They will say, "Doctor, I'm not an alcoholic. I've never been found lying in the gutter." Neither have the majority of chronic alcoholics in this country. The lurid picture of the dirty, tramp-like figure, found in a drunken stupor in a dark alley with an empty methylated-spirits bottle beside him, has come mainly from the more sensational sections of the Sunday Press. Such people may be found in the precincts of New York or Chicago, but they are not a noticeable feature of life in these islands. If they do occur they are rare. The majority of alcoholics are of previous good personality and above average intelligence who rarely sink to such depths. A great part of their trouble is that because of their addiction, over which they have no control, they feel that they are outcasts of society. This is not helped by society's attitude which stigmatizes the alcoholic and urges him to pull himself together by using his will power. The fact is that will power has very little to do with it and without specialized help the patient cannot help himself. He is usually reluctant to come for treatment when he learns that it will mean giving up alcohol for good because, to him, at that moment, the thought of life without alcohol is unbearable. Nor is it of any use to try to treat a patient who does not want to get well. Without his co-operation, however little, one can do nothing. Fortunately most chronic alcoholics do want help and do co-operate, with successful results.

The first requisite in treatment is to understand the patient. One should no more condemn the alcoholic for being addicted than one should condemn a diabetic for having a high blood sugar. In both cases the disability is beyond the control of the patient. The treatment is in two phases: the first is to break the addiction and find the cause of the patient's stress, thus leading to recovery; and the second is to ensure that he maintains his recovery.

The first phase is best carried out in a hospital or a nursing home and usually takes three weeks. From the beginning alcohol is gradually withdrawn over a period of two to three days to ensure against any of the ill-effects of sudden withdrawal such as delirium tremens or epileptic fits. Sedation is substituted for alcohol to make it easy for the patient but it too is withdrawn by the end of the third day. As the toxic effects of the alcohol abate and with special diet and medication the patient begins to feel better mentally and physically, the psychological investigation then proceeds.

An experienced psychiatrist will usually find the cause of the patient's tension. He will enquire thoroughly into the patient's history and present state and should obtain an insight into the whole personality of the patient, the course of his past life and the causes which led to his alcoholism and his present problems. This information will be directly applied in the course of treatment, for once the alcoholic habit has been broken the physician with his knowledge of the patient's personality and emotional needs will be able to suggest a new mode of life which will be accepted to ensure against relapse. With the psychiatrist's help the patient will gain insight into his own personality, the causes of his tension will be shown to him and the necessary psychological adjustments made.

It is reasonable to say that all co-operative patients, with the exception of the mentally deficient and the insane, are hypnotizable. This is especially true of alcoholics who obtain great benefit from hypnosis. Most people have a natural fear or dislike of placing themselves under the control of another human being, but when it is explained that this control only applies to their alcoholism they are usually willing to have the treatment, which can be given twice daily taking about fifteen

minutes each time. Many chronic alcoholics attribute their recovery mainly to hypnosis.

During the second week the patient has aversion treatment, which is simply a method of linking up disgust and the vomiting reflex with alcoholic drinks. The result is that alcohol which was once sought after with such avidity is now rejected in disgust. Aversion treatment is not pleasant, but most patients take it in their stride, feeling that it is nothing compared to the unpleasantness of their former state.

Whilst the patient is undergoing the various treatments mentioned above he is at the same time participating continuously in the fourth aspect of treatment, namely group therapy. One has only to consider the great benefits that hundreds of alcoholics have derived from joining Alcoholics Anonymous to realize the value of this aspect of treatment. The patient in talking to other patients appreciates, perhaps for the first time, that there are many others like him, with the same signs and symptoms, the same self-deception, the same guilt and remorse, and that the condition is indeed a disease. In talking freely to other patients he finds he is accepted once more. He recovers his self-respect and later the respect of others. He begins to enjoy life once again.

By the end of the third week four things will have happened to the patient. He will find that he is completely indifferent to alcohol; that he has a dislike for the taste and smell of alcohol; that he is determined never to touch alcohol again; that life is much happier for him without alcohol. If all of these four conditions have not been fulfilled then recovery cannot be said to have taken place. The patient will also fully realize he is an addict and that he can never drink alcohol with impunity again, that one drink is all that is necessary to cause a relapse. He will therefore have a caution about alcohol in the same way that the man who once had a road accident, if he is wise, will become a much more careful driver thereafter. Otherwise the patient will find that he can forget about alcohol completely and be much happier without it.

After the initial three weeks' treatment is over the patient returns to his home but will continue to meet other recovered members at frequent intervals whenever it is possible for him

to do so. In this way through discussion with others he is reminded of his problem and reinforces his determination to maintain his sobriety and to help others to maintain theirs.

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THE DATE OF II PETER AND THE DEPOSIT OF FAITH

ANYONE who reads the first verse of II Peter and takes it at face-value will conclude that Peter himself was the author of this Epistle. For there the writer announces himself as Simon Peter addressing the faithful. Basing themselves upon this verse, the majority of Catholic scholars today champion the Petrine authorship. They find supporting evidence in II Peter i, 16-18 where the author claims to have been at the Transfiguration; in iii, 1 where he alludes to his first Epistle, presumably I Peter; and in iii, 15 where the author asserts equal Apostolic authority with Paul. Those who subscribe to this opinion set down the years 64-67 A.D. as the probable date of composition of II Peter.

Recently an old opinion known in Jerome's day and held by Cajetan has been revived. Today most Protestants and a few Catholics¹ suggest that St Peter was not the author of the second Epistle which bears his name. Rather, the Epistle is pseudonymous. They base themselves on the following arguments: (1) In flagrant opposition to the Epistle's affirmation of Peter as its author, Jerome informs us that many rejected its Petrine authenticity. (2) There are acute differences between I and II Peter in vocabulary, use of the Old Testament, and Christology. (3) Peter was too Jewish to be the author of pronounced Hellenistic language and thought. In fact, II Peter represents probably the best Greek composition in the whole New Testament. (4) The majority maintain that II Peter has a literary dependency on the Epistle of Jude. Jude's entire Epistle

¹ Calmes, Vogels, K. Th. Schaefer, Chaine, Michl, Leconte, Cantinat, Stanley.

contains twenty-five verses but nineteen of them appear (partially or wholly) in II Peter. All chapter ii of II Peter is from Jude. Now Jude was written after 70 A.D. Therefore Peter could not have written it (because he died between 64 and 67). (5) The "apostles" of the addresses of II Peter (iii, 2), most probably those who evangelized them, are regarded as belonging to a bygone era and somewhat equal to the "prophets" with whom they are associated (iii, 2). (6) The purpose of II Peter was to combat the deniers of the expectation of the Parousia who asked scoffingly: "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation" (iii, 4). Since there are no other doubts of the Second Coming of Christ expressed in the New Testament, one could easily assume that this echoes a sentiment after 70 A.D. especially since the earliest evidence of such a doubt is in the first Epistle of Clement (xxiii, 3 ff.). Besides, the dead "fathers" in verse 4 are probably the first Christian generation, who must have died some time in the past to be called "fathers".¹

Who then was the author? The minority opinion postulates that the hagiographer was either a disciple of Peter who used a work of Peter, completing and adapting it with the Epistle of Jude and thus evolving the third book, II Peter, or secondly, an author who assumed the name of Peter in order to adorn his writing with the prestige and authority of the Prince of the Apostles. The dates advanced by the proponents of this opinion vary: 80 (Chaine), 90-95 (Wikenhauser), "in the second century" (Stanley),² between 120 and 180 (several Protestants).

As we have seen, weighed purely as a literary offering, this minority Catholic view defending the non-authorship of Peter and the late date of composition is tenable and even praiseworthy. However, it must be scrutinized more closely from a theological vantage point and more precisely in reference to the Catholic teaching which maintains that public revelation

¹ For a more detailed presentation of these six arguments, cf. J. Cantinat, *Introduction à la Bible*, sous la direction de A. Robert et A. Feuillet, t. II, N.T. (Tournai: Desclée, 1958), pp. 594 ff.; A. Wikenhauser, *New Testament Introduction* (N.Y.: Herder and Herder, 1958), pp. 511 ff.

² D. M. Stanley, s.j., "The Concept of Biblical Inspiration", *C.T.S.A. Proceedings of the Thirteenth Annual Convention* (1958), 84.

ended with the death of the last Apostle. The truths of the deposit of faith certainly develop as the Church lives on, but they develop not by way of addition or increase but in the sense of being more fully and more explicitly understood; not by an external accretion but by an internal unfolding. Now, from the dogma of Trent which defined that seventy-two books have been inspired we know that the canon of Scripture has been revealed. This means that the inspiration of these books must have been formally revealed (explicitly or implicitly) to someone prior to the death of the last Apostle.

Of course, II Peter is included in the Scriptural canon and must somehow have been revealed as inspired prior to the death of the last Apostle. The inspiration of II Peter is part of the deposit of public revelation. The question is, how could its inspiration be revealed if we maintain that it was written in the beginning or in the middle of the second century, or later, after the death of the last Apostle which marks the close of public revelation?

We are certain that some would object to this phrasing of the question. Do not some of its elements call for further qualification? For instance, we state that (objective) revelation ended with the last Apostle. This is the unanimous opinion of theologians and is founded upon magisterial data, namely *Lamentabili* (DB 2021) where the opposite view is condemned and the statement of the Vatican Council (DB 1836) where it is at least strongly implied. However the further question raises its head. What is the exact date which marks the end of the Apostolic Age? Is St John to be apodictically considered the last Apostle? Many theologians seem to speak this way. There are some, though, who fail to see it as a closed question and their opinion should be voiced before we proceed, even though we do not agree with it. Amann in the *Dictionnaire de théologie catholique* writes as follows:

N'y a-t-il aucune règle théologique qui lui impose de resserrer dans des limites assez étroites les dates de compositions des écrits néotestamentaires? Plusieurs théologiens l'ont prétendu. Voir ce qui est dit ici à l'art. APÔTRES, t. I, col. 1656: *Les apôtres et la clôture de la révélation*: "Le courant (de la révélation), écrit

l'auteur, ne cessa définitivement et en droit qu'à la mort du dernier des apôtres: en fait, il continua au moins jusqu'à ce qu'eût été écrite la dernière des oeuvres inspirées." Dès lors, continue-t-on, si l'on situe dans les premières années du 11^e siècle la mort de Jean l'Apôtre, qui semble bien avoir été le dernier survivant des Douze, il n'a pu y avoir après cette date de révélations officielles nouvelles, ni donc de livres inspirés. Aussi la critique ecclésiastique doit-elle écarter *a priori* toute date de composition d'un écrit neotestamentaire, dépassant notablement les premières années du 11^e siècle.

Mais il n'est pas difficile de voir les confusions qui se cachent dans cette série de raisonnements. *Le mot apôtre, d'abord, prête à équivoque; la langue néotestamentaire ne le réserve pas exclusivement aux Douze; Paul est apôtre, lui aussi, et tout autant Barnabe, pour ne pas parler de Sylvain et de Timothée.* D'autre part, même en prenant le mot dans un sens très restreint, en faisant d'apôtre le synonyme de "porteur d'un charisme spécial", quelle preuve donne-t-on que les révélations divines aient été exclusivement réservées à ces porteurs? . . . La question des auteurs des Livres saints et de leur date le composition est, au premier chef, une question de fait; elle ne peut que gagner à être traitée d'abord comme une question de fait. C'est aux théories à s'assouplir aux faits, non aux faits à se plier à des conceptions *a priori*.¹

For one who purposes to substantiate theologically the later date of the composition of II Peter, an enlarging of the Apostolic Age to after the death of St John as Amann here suggests would be a very welcome thing. If an interpretation of the word "Apostle" along the lines suggested by Amann could stretch the Apostolic Era to the middle of the second century or later, then one could calmly accept the late date of composition for II Peter if one felt that the historical and literary arguments in its favour were persuasive. There would be no problem. However, theologians generally view the death of St John (c. 100) as the back cover to the deposit of revelation.² Assuming that the death of St John does mark the end of the Apostolic Age, we now ask whether even within the framework of this interpretation a theological theory cannot be evolved which

¹ "Testament (Nouveau)", *DTC.*, XV, 193.

² M. Nicolau and J. Salaverri, *Sacrae Theologiae Summa*, vol. I., (Matriti, 1958) p. 754 " . . . post mortem S. Joannis Apostoli iam nulla detur divina revelatio objectiva, publica et universalis".

would enable us to embrace the later date of II Peter and still remain orthodox.

Some theologians would answer with a resounding No. Pesch, for instance, makes apostolicity, *ratione temporis*, a negative criterion of inspiration, inasmuch as no inspired book can arise after this time. He says, "consequenter, nullus liber qui post ultimi Apostoli mortem editus est, potest eo sensu esse inspiratus, quo liber canonicus ut sit objectum et regula fidei catholicae".¹

Other Catholics would admit the possibility of the appearance of an inspired book after the death of the last Apostle, with the stipulation however that before John died, someone received the revelation that another composition, II Peter, would later be inspired and written and thus included in the canon. This explanation, though theologically unimpeachable, stretches human psychology and literary criticism out on tenterhooks. It seems constricted by the notion that the inspiration of the various books of Sacred Scripture had to be revealed explicitly prior to John's death, in order to verify the definition of Trent concerning the canon. It does not seem to capitalize upon the laws of evolution of dogma whereby an explicitly revealed truth can contain many implications which only later will be unravelled from the skein by the living magisterium of the infallible Church. Mariologists agree that Mary's "fullness of grace" was the nuclear truth known explicitly in apostolic times, which, however, contained implicitly the 1854 dogma of the Immaculate Conception. The doctrine of the Immaculate Conception was not always in the Church explicitly or reflectively, but it was there from the earliest times in germ, implicated in the explicit knowledge of Mary's extreme holiness.

The passage from the implicit to the explicit is a commonplace in the evolution of dogma. Agreeing that such an idea is valid, theologians are at loggerheads concerning the exact nature of the process by which a truth once merely implicit now comes explicitly into light. Are we to restrict ourselves to a logical analytical reasoning process employing the explicative syllogism which does not deduce to a new truth but merely ascertains what a revealed truth actually involves? Or must we consider also a higher divine logic, by which implications are

¹ C. Pesch, s.J., *De Inspiratione Sacre Scripturae* (St Louis: Herder, 1906), p. 595.

uncovered which are not seen as necessarily present by the mere treadmill activity of human reason? Witness Cyril Vollert, s.j.:

In all doctrinal development logic is at work, for newly-defined dogmas must be logically connected with the original revelation that was completed with the apostolic era. If there is not always human logic with its perceptions of metaphysical necessity arrived at by inferential procedures, it is certainly divine logic, the wisdom of God's free dispositions entailing consequent necessity. God, if He so judges, with sovereign liberty wills a thing, an office, a function, a prerogative, an institution in the supernatural economy. Consequent on His willing, what He has willed is necessary. But how are we to discover this, since there may be no connexion that is metaphysically imperative? In many cases such discovery is impossible without the Holy Spirit's enlightenment, which operates not by revealing new truths, but by illuminating the minds of Christian men and their supreme teachers to perceive all that is intended in truths that have been explicitly revealed, conformably with God's free appointing.

When confronted by diverging theories of doctrinal development the theologian does not have to single out one of them and repudiate all others. All of them may have some part of the truth. The danger is to confine oneself with a narrow exclusivism. Thus, denial of all efficacy to the process of theological reasoning in the evolution of dogma would be reckless.¹

Assured that the category of transit from implicit to explicit is theologically solid and founded, we ask whether our problem fits into this category as another instance of the same. It seems so. Can we not safely affirm that explicitly revealed to the Apostles were only the criteria of an inspired book, but that only gradually, after the death of St John did it become known that II Peter was inspired?²

¹ C. Vollert, s.j., "Doctrinal Development: A Basic Theory", *C.T.S.A. Proceedings of the Twelfth Annual Convention* (1957), 69.

² We are not maintaining that any new revealed truths are contained in II Peter which have not been previously revealed elsewhere in Scripture. If this were true the late date of composition after the close of the deposit of faith would certainly be untenable. There is a difference between revelation and inspiration, so that God could inspire an author to compose a book without revealing any new truths in that book.

In other words, implicit in the Apostles' knowledge of the criteria for an inspired book was the knowledge for discerning the inspiration of any book which had already been inspired or which would in the future be written under inspiration. Certainly, the truth of the Immaculate Conception, for example, was not known in the Apostolic Age explicitly as it is known today. Mariologists contend that the Apostles and early Christians knew the truth of the great holiness of Mary. Unknown to them, this truth *de facto*, objectively, or *quoad se* involved also that ramification of holiness known as the Immaculate Conception. When the Apostles praised Mary's holiness, they were also praising her Immaculate Conception (though they did not realize this), for part of her holiness lay precisely in the fact that she was free from sin from very conception. The concept "Mary's holiness" contained objectively the concept "Immaculate Conception". This much seems quite certain. We can prescind from the entangled question concerning the process whereby the implied truth is educed or evolved.

Now, can we make a parallel case for our assertion that the fact of II Peter's inspiration is implicit in the criteria of inspiration? We know that the Apostles possessed the extraordinary prerogative of infallibility in matters concerned with faith and morals. Upon what do we base this Apostolic prerogative? It does not appear evident from any magisterial pronouncements, nor can we support it with the tests used to prove the infallibility of the Pope or the teaching Church. It is nevertheless definitely the common teaching of theologians today who generally grant it the theological note of theologically certain. They justify their assertions with reasons analogous to those advanced to support the holiness of the Apostles and their confirmation in grace. Bainvel can be cited as a representative spokesman:

Instruits par le Christ même et par le Saint-Esprit, pouvaient-ils errer sur la doctrine du Christ? Dispersés à travers le monde sans possibilité pratique de contrôle et de concert, il fallait sous peine d'induire en erreur une partie de l'Eglise naissante et de rompre l'unité de la foi, que le même Esprit les animât et leur

enseignât la même vérité à tous. Les néophytes ne recevaient l'enseignement de l'Eglise que par leur apôtre, sans possibilité de contrôle ni de vérification; ils auraient donc été obligés de croire à l'erreur. Ne dites pas que cela peut se présenter encore aujourd'hui. C'est vrai, mais *per accidens*, comme disent les scolastiques, ici ou là, par hasard et pour un temps; c'eût été le cas ordinaire et normal au temps des apôtres, s'ils n'eussent pas été individuellement infaillibles; impossible dès lors d'asseoir l'enseignement traditionnel sur une base solide, impossible d'avoir à travers le monde cette unité de foi dans la diversité des langages, dont saint Irénée nous fait un si beau tableau. En un mot, dans les circonstances où l'Evangile s'est répandu, l'infaillibilité personnelle des apôtres était nécessaire pour que l'infaillibilité de l'Eglise fût autre chose qu'un mot ou qu'une espérance.¹

If the Apostles' personal prerogative of infallibility does not appear certain to some, we know definitely that at least one of those Apostles, Peter, the first Pope, was infallible in matters of faith and morals.

Certainly one matter of faith and morals is the discernment of the inspiration or non-inspiration of certain books. Thus we can with assurance assert that the Apostles could judge whether a book was or was not inspired. In other words they (or at least St Peter) could by their infallible prerogative have had the norms or means or criteria for determining the truthfulness or the spuriousness of a book's claim to inspiration. They were in possession of the criteria (what they are we do not know perfectly) of an inspired and canonical book. But implied in the knowledge of the norms or criteria for inspiration are the facts of the inspiration of all the books which God has or will ever inspire. God has decided *de facto* to inspire a certain number of writings, so that these and only these specific books will ever conform to the criteria for inspiration known by the Apostles. One of these books is II Peter.

Involved in the notion of criteria are the individual things to which the criteria will apply. In fact the very criteria of things are abstractions from the things themselves. They are common general notions abstracted from individuals and pre-scinding from individual differences. These notions embrace all

¹ "Apôtres", *D.T.G.*, I, 1655.

the particular instances from which they were abstracted. For example, the criterion for deciding whether a thing is white or non-white is whiteness. This (whiteness) is an abstraction from individual white things. Formally implied in the knowledge of this abstraction, this criterion, is a knowledge of every white object which exists or will ever exist. Thus it seems reasonable to say that the passage from knowledge of criteria to knowledge of the facts to which the criteria apply is parallel to the transit from implicit to explicit, a transition validly employed in the evolution of dogma.

But perhaps we have not as yet touched upon the most ticklish aspect of the problem. From one point of view the parallel between our issue and other implicitly revealed dogmas seems to limp. For while the Immaculate Conception, for example, had already occurred prior to the death of John, the inspired writing of II Peter had not as yet taken place.¹ But does this fact destroy the force of the comparison? Actually a truth can contain implications which have not yet taken place in time. The teaching on the deposit of faith declares that all publicly revealed truths must have existed in the Church prior to the close of public revelation. The only time element important here is the time of the revelation of the truth and not the time of its actualization in reality. The fact that II Peter was not yet inspired at the time of the Apostles would be devastating to our thesis only if we claimed that these implications must have been explicitly known by the Apostles. We do not claim this. We maintain that they are implied in the nuclear truth of the criteria for inspiration, just as the Immaculate Conception was implied in the truth of Mary's holiness.

We must keep in mind, moreover, that as of today the later date (the second century) of the composition of II Peter has not been definitively established. Yet if in the future more cogent literary and historical arguments are advanced and Catholics

¹ No tightfitting parallel seems to appear in the history of dogma. A hypothetical one might run as follows: If Mary had died after St John and been assumed into heaven only at that late date, then two possible facts would be available to explain the revelation of the dogma of the Assumption. The fact of the Assumption might have been explicitly revealed to the Apostles or to some other person before the death of St John, or the Apostles could be said to have known of the Assumption implicitly in their knowledge of the holiness of Mary, even though the Assumption had not yet occurred.

are persuaded to accept the later date, we would like to have a reasonable and theologically sound theory to safeguard the formal revelation of the canon of Sacred Scripture prior to the death of St John.

What we are primarily concerned with is discovering whether the implicit-explicit category can be applied to the canon of Sacred Scripture. Our explanation of the precise process of evolution, i.e. from the criteria of inspiration to the fact of inspiration of II Peter, must be regarded as a tentative offering presented for heuristic purposes. We merely suggest that a theory built upon a framework similar to that sketched above might serve as a plausible solution. The final word we leave to more capable theologians and biblicists and *salvo iudicio meliori Matris Ecclesiae*.

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QUESTIONS AND ANSWERS

REGISTRATION OF SECRET BAPTISM

A Catholic woman, attending the first confinement of her invalidly married and lapsed daughter, secretly baptized the baby, because, as she later told her parish priest, "it was frail and I knew it would not be baptized properly where they would take it". Should the parish priest take official cognizance of this baptism and enter it in his baptismal register? And what if the parents were to present the child for baptism? Should it be administered *sub conditione* during the usual ceremonies, if only to safeguard the grandmother's secret, which would be endangered, were the essential part omitted? (Augustinus.)

REPLY

Canon 777, § 1: "Parochi debent nomina baptizatorum, mentione facta de ministro, parentibus ac patrinis, de loco ac

die collati baptismi, in baptismali libro sedulo et sine ulla mora referre.¹

Canon 778: "Si baptismus nec a proprio paroco nec eo praesente administratus fuerit, minister de ipso collato quamprimum proprium ratione domicilii parochum baptizati certiore reddat."

We shall prescind, as does "Augustinus", from the question, whether, in the first place, it was lawful to baptize the infant at all, without the consent of its parents,¹ and whether, even so, the circumstances were such as to justify a private baptism outside the proper place and by one who is not an ordinary minister of the sacrament,² and shall limit our attention to the duty of the parish priest on being apprised of the fact. Although the law on the subject is not as precise as one would expect, canon 777 would appear to require that every valid Catholic baptism be registered in the baptismal book of the place of baptism, and to assign to the parish priest of the said place the final responsibility for ensuring that this is done. If therefore the priest to whom the woman in question reported her action was the parish priest of the place where it occurred, it was his duty, first of all, to discover from her account of her mode of procedure whether the sacrament was validly conferred, and, if so, to register the full and precise details. According to the Appendix of the *Rituale Romanum* (1952 edition), pars IV, cap. II, the registration should take the following form: "Anno . . . , die . . . mensis . . . , natus est *N.*, filius *N.* et *N.*, coniugum huius paroeciae vel paroeciae *S. N.*, civitatis vel loci *N.*; quem, ob imminens mortis periculum, in domo rite baptizavit *N.*, obstetrix probata, vel *N.* filius *N.*, ut mihi retulit *N.*" A further entry is to be made, if the child is later brought to the church for the omitted ceremonies.

An authoritative American theologian suggests that the record of a private baptism of the kind in question should be kept, not in the regular baptismal register, but in a private book, and preferably by the pastor of the place where the child's parents reside.³ There are doubtless advantages in this method,

¹ Cf. canons 750-1.

² Cf. canons 742, 759, 771.

³ *Father Connell Answers Moral Questions*, n. 104.

and the law is not explicit enough to exclude it. However, since the law does not distinguish between public and private baptism from the point of view of registration, we think that the normal practice as to book and place should be observed, unless the local Ordinary rules otherwise. The full details must indeed be sent to the parish priest of the child's parental domicile, if this differs from the place of baptism, but the purpose of this notification, required by canon 778 and amplified in *Sacro-sanctum* (the 1941 Instruction on marriage preliminaries), is to complete the pastoral record in a special book or list, rather than to provide the data of a second or alternative baptismal registration.¹

It is never lawful to repeat the baptismal rite, even *sub conditione*, unless there is a reasonable doubt, which cannot be settled by due enquiry, about the validity of the previous conferment of the sacrament.² A mere suspicion or groundless hypothesis does not suffice. On the other hand, such is the importance of this sacrament that a lesser reason is required for its conditional repetition than for that of other sacraments. If therefore, upon enquiry, the sufficiency of the reason for repetition remains itself uncertain, the rite may be repeated conditionally.

It is by this principle, and this alone, that the parish priest must decide what to do, in the improbable event of the child in question being brought to him by its parents for baptism. To repeat the sacrament conditionally, merely in order to safeguard the grandmother's secret, when there was no reason for doubting that the child was already baptized, would be a grave sacrilege of *simulatio sacramenti*, because, in the circumstances, the addition of the condition "*si non es baptizatus*" would be meaningless, and therefore the priest would not even provisionally intend to confect the sacrament signified by the matter and form which he supplied. The proposition that "grave and urgent fear is a just cause for simulating the administration of sacraments" was condemned by Innocent XI.³ At most, the priest might be justified in dissimulating, i.e.

¹ Cf. THE CLERGY REVIEW (February 1958), p. 106.

² Cf. canon 732.

³ Denzinger-Bannwart, *Enchiridion Symbolorum*, n. 1179.

in concealing the fact that he was omitting the baptismal rite from among the other ceremonies; though how it would be possible in practice to do so, we prefer to leave him to guess.

JUST PROPORTION OF RECEIPTS TO PRIZES IN LOTTERIES

Is there any moral limitation to the number of tickets which may be sold, and consequently to the amount of money which may be raised, in a lottery or raffle in which the number and value of the prizes is fixed beforehand, as declared on the tickets, without any percentage relation to the ultimate receipts? (Senescens.)

REPLY

Since the question refers to *moral* limitations, and in any case we are not competent to discuss such as may be imposed by civil law, we shall restrict our answer to the requirements of natural justice.

Lotteries, though clearly open to manifold abuses which amply justify the intervention of the civil legislator, are in themselves a legitimate form of aleatory contract, the parties to which mutually sell and buy a certain right to an uncertain but fair chance of gain. As in any other kind of sale and purchase, justice requires that there be a reasonable measure of equality of value between what is paid and what is obtained. To this end it is necessary, first, that the terms of the lottery be previously and truthfully declared; secondly, that the lots be drawn honestly and the prizes allocated without any fraud or sharp practice; and thirdly, that a certain equality of proportion be maintained between the price paid for a ticket and the chance of gain which it affords, account being taken of the number of tickets sold and the number and value of the prizes offered.

This third condition, on which the present question turns, must certainly be fulfilled for the justice of any lottery conducted

with a view to the personal benefit of the person or persons who organize it. Indeed, some authors¹ hold that the organizer's profit must not be more than he could reasonably derive from the same outlay in any other honest transaction; though others² would allow him a somewhat larger profit owing to the risk involved to him by the very nature of the venture.

It is, however, generally agreed that this equality of proportion need not be observed, or only very loosely, "if it is known to all that the lottery has been organized in aid of a good cause, for then it is merely an occasion of giving an alms",³ and the price paid for a ticket is regarded as being largely in the nature of a donation, even though the donor may hope for a literal and temporal fulfilment of the evangelical pledge, "da et dabitur vobis".

It seems likely that the lotteries and raffles about which "Senescens" is worried are of this latter kind, for one gathers that no other is legal. If so, he need not worry, as long as it is made clear to the buyers of tickets that the object is not to open a fair field to all comers at the cost of a modest gain to the organizer, but to raise as much money as possible for the good cause announced on the tickets. Indeed, if we are correctly informed about the existing civil law, far from seeking to limit the amount of money which may accrue to the charitable cause, it is concerned rather to ensure that not more than fifty per cent of the takings is devoted to prizes and not more than ten per cent is deducted for expenses.

EUCCHARISTIC FAST—THE BEGINNING OF MASS

In view of the fact that Mass does not always begin with the psalm *Iudica*, what precisely is the point of time in relation to which the celebrant must calculate the duration of his fast? Must an ordinand to the priesthood reckon it from the beginning of the ordination ceremony, or from the moment when he will begin to concelebrate with the ordaining bishop? (R. B.)

¹ Lehmkuhl, *T.M.*, ed. 9, I, n. 1137; Merkelbach, *Summa T.M.*, II, n. 598.

² Noldin-Schmitt, *De Præceptis*, ed. 27, n. 626; Genicot-Gortebecke, *Inst. T.M.*, I, n. 663.

³ Merkelbach, loc. cit.: cf. also Heylen, *De Iure et Iustitia*, ed. 4, I, n. 79.

REPLY

Sacram Communionem, n. 2: "Tempus ieiunii eucharistici servandi a sacerdotibus ante Missam et a christifidelibus ante sacram Communionem, horis sive antemeridianis sive postmeridianis, limitatur ad tres horas quoad cibum solidum et potum alcoholicum, ad unam autem horam quoad potum non alcoholicum: aquae sumptione ieiunium non frangitur."

This question first became practical when *Christus Dominus*, n. III, allowed certain categories of priests to take liquid refreshment up to the hour "ante quam sacris operentur", and the appended Instruction of the Holy Office, n. 13, authorized celebrants of evening Masses to take a meal "usque ad tres horas ante Missae . . . initium". *Sacram Communionem*, in extending this concession to all Masses, is less precise in its wording, but since the former document retains its force except where it is contradicted or totally replaced by the latter, it is certain that the "ante Missam" of the latter means the same as the "ante Missae initium" of the former.

Since there is normally no difficulty whatever in determining the beginning of a Mass, few of the commentators on *Christus Dominus* discussed the point, but those who did, as far as we have been able to check, took "Missae initium" in its generally accepted sense. Coronata, for example, defined it as the moment when, standing at the altar, the priest says the words "In nomine Patris," etc. This, he added, applies equally to the case in which other liturgical functions or ceremonies precede the prayers at the foot of the altar, and, when these are omitted according to the rubrics, the Mass is considered to begin with the *Introit*.¹

To an archaeologically minded correspondent who wrote to *L'Ami du Clergé* suggesting that Mass begins at the Offertory, because all that goes before it is more properly called the "avant-messe", M. Huftier, professor of the theological faculty of Lille, replied that the term "avant-messe" is not altogether happy from the theological point of view, because, in the Mass, Christ gives Himself to us under two forms, through the living

¹ *De Nova Disciplina Ieiunii Eucharistici*, Rome, 1955, n. 70.

word as Truth, and under the appearance of bread as Food, so that the initial prayers and readings are not merely preparatory to His sacred activity, but an integral part of it. In any case, he added, from the liturgical point of view the Mass is a single whole, lasting from the initial prayers to the Last Gospel, and it is from the beginning of this integral liturgical act that the Church requires the celebrant to fast.¹

The ordination Mass is an exception to the general rule. Because the first part of the Mass is interrupted by lengthy ordination ceremonies, and because the newly ordained priests do not begin to concelebrate with the bishop until the Offertory, it is generally agreed that, for purposes of the fast, both the bishop and the ordinands can count this particular Mass as beginning at the Offertory.²

L. L. McR.

THE COMMUNION CLOTH

Now that a plate is used by communicants is the use of the Communion cloth abolished? (J. A. B.)

REPLY

When the use of a Communion plate was officially recognized and ordered by an Instruction of the S. Congregation of the Sacraments (26 March 1929), it was made quite clear that it was *in addition* to the linen cloth prescribed by the rubrics of the Missal (*Ritus*, X, 6), the Roman Ritual (V, ii, 1) and the Ceremonial of Bishops (II, xxix, 3, which requires the cloth even when a paten is held under the chin of the communicants by the subdeacon at a Pontifical Mass). The Instruction (III, 5) runs: "In diribenda fidelibus sacra Communionem, *praeter*, ante Communicantes extensum, linteum albi coloris, juxta rubricas Missalis, Ritualis, et Caereimonialis Episcoporum,

¹ *L'Ami du Clergé*, 68 (10 April 1958), p. 235.

² Cf. Huftier, loc. cit.: Coronata, loc. cit.: Hurth, *Periodica* (15 March 1953) p. 65.

patina erit adhibenda." The editions of the Roman Missal and Ritual issued since 1929 have made no change in the rubric about the cloth, nor has the new codex.

The continuance of the use of a cloth is more for traditional and symbolical reasons than for utility. The Communion bench or rail is regarded as a continuation of the altar of which the Communicants partake (prayer *Supplices* of the Canon of Mass) when they complete their part of the offering of sacrifice by eating of the Victim. The cloth also recalls the fact that Communion is a sharing in a meal, the form of the sacrament instituted by our Lord.

Now, of course, the cloth should lie *flat* on the top of the bench or rail (in case an entire Host might fall despite the use of the plate) and is no longer held by the communicant, so that it remains cleaner much longer than before the introduction of the plate.

PRAYER OF THE BLESSED SACRAMENT

Under the new rubrics when must the prayer of the Blessed Sacrament be said in Mass? (J. J. S.)

REPLY

The prayer of the Blessed Sacrament is now added (under one conclusion) to the prayer of the Mass in two cases only:

(a) when the votive Mass of the Blessed Sacrament for the first or third day of the Forty Hours' Prayer is impeded—this happens if a liturgical day of the first class occurs (codex, nn. 341, 343c)—provided that the impeding day be not Christmas Day or any Sunday (only a Sunday of I class impedes the votive Mass, n. 341), for a Sunday excludes the prayer of any mystery of the Lord (n. 112b).

(b) in Masses celebrated, by *Apostolic indult only*, at an altar at which the Blessed Sacrament is exposed, provided the day be not a Sunday, or the Mass or a commemoration be of the Second Divine Person (n. 355; cf. n. 112b).

For exposition of the Blessed Sacrament for public adoration for some hours, the Mass of the day is said (unless a votive Mass of IV class is allowed that day), and the Blessed Sacrament is no longer commemorated (n. 354).

VOICE AT MASS

Is the medium voice now completely abolished in the celebration of Mass? What voice is now used by the celebrant for the last Gospel? (G. R.)

REPLY

The medium or subdued voice in which certain parts of Mass were previously said (e.g., *Orate, fratres; Nobis quoque peccatoribus*) has not been completely abolished by the new rubrics (nn. 511, 513). At Solemn Mass the celebrant says *voce convenienti*—and this means in practice the subdued voice—those parts to which the deacon and subdeacon must make answer: these are the preparatory prayers, *Kyrie eleison*, and *Orate, fratres*. In this voice are said also those parts that the three sacred ministers say together while they are being sung by the choir and people, i.e. *Gloria in excelsis*, Creed, *Sanctus* and *Agnus Dei*. In the Restored Order of Holy Week, the deacons of the Passion recite *Munda cor meum* in the subdued voice before chanting the Passion (O.H.S., *De Missa*, n. 8).

For the last Gospel the celebrant uses the clear voice at Low Mass (n. 511, *b*); at Solemn or Sung Mass the last Gospel is said *secreto*. The new rubrics, nn. 513^e and 574, say that at these Masses the celebrant says silently *alia quae in Missa lecta dicuntur clara voce*, and these, by elimination, are: the Introit, Gradual, Alleluia verse, Tract, *Domine non sum dignus* for the celebrant's Communion, the Communion antiphon and the last Gospel. The old rubrics directed these to be said *submissa voce* (*Rubricae Generales*, xvi, 3).

J. B. O'C.

BOOK REVIEWS

NEWMAN

Newman the Theologian: The Nature of Belief and Doctrine as Exemplified in His Life and Works. By J. H. Walgrave, O.P. Trans. by A. V. Littledale. xi + 378 pp. (Geoffrey Chapman. 35s.)

FR A. V. LITTLEDALE's excellent translation of Fr Walgrave's *Newman: le Développement du Dogme* forms a most valuable addition to the English books on its subject. Walgrave, a Belgian Dominican Professor of Theology at Louvain, who was made a doctor of theology there in 1942, and ten years later a master of theology at the Angelicum, has made a lifelong study of Newman. His work, written originally in Flemish, was much enlarged for the French edition of 1957. The English title, *Newman the Theologian*, is not entirely accurate. What Fr Walgrave does is to link together the doctrine of the *Grammar of Assent* and Newman's theory of development, showing how the same principles are to be seen functioning in the individual, in society, and in the Church. The unity and coherence of Newman's thought, not to say his life and psychology, justify this method of treatment. As a result his explanation of how the Christian Revelation is received, preserved, and gradually expressed, is here drawn out with great lucidity, at least as to the theory. For Walgrave does not deal with the development of doctrine in the concrete or examine real instances. But he does provide an extremely reliable introduction to all the most original part of Newman's thought, and already, since the English translation has appeared, numbers of priests and others have remarked that it has given them quite a fresh insight into and understanding of Newman. Perhaps the most striking pages are those in which he explains the part played by conscience in Newman's scheme, also in the proof of God's existence, and compares it with the teaching of other recent thinkers on the same subject. He shows, as Fr Bockraad did earlier, that to possess the truth a "personal conquest" is necessary. "The whole man reasons"—not only so, but the whole Church plays its part in the development of doctrine. Fr Walgrave makes good use of Newman's article on "Consulting the Faithful in Matters of Doctrine" which caused such a furore over a century ago, and which was the distant preparation for some of the most heartening of present-day developments as to the place of the laity in the Church.

Fr Walgrave deals excellently, then, with Newman's original contribution to theology, but it should not be forgotten that Newman also sets before us, in our own tongue, the rich doctrine of Holy Scripture and the Fathers on the great truths of revelation, on the Holy Trinity and the indwelling, on the Incarnation, and the Church the Body of Christ. These are outside Fr Walgrave's scope, but he does give brief accounts of Newman's chief writings—again proving his value as a guide—and he realizes that Newman's teaching cannot be understood apart from his life, to which he devotes a preliminary chapter. If we would judge Newman we must be properly acquainted with his case. This leads him, in a series of appendices, to assess recent biographies and books about Newman, and his reactions to the trials and struggles in which his life work involved him. Just as Newman wrote and rewrote his works, so he only acted after much thought and prayer. He could be deeply wounded and yet fundamentally serene. He was never superficial, and he cannot be judged superficially. As Fr Walgrave says: "No doubt he was highly sensitive to the values which go to form the spiritual bond of human society—friendship, esteem, respect, gratitude, loyalty, fidelity, sincerity. When he came up against acts violating these, his moral being was deeply disturbed, and his clear penetrating insight made him judge them for what they really were" and yet he was enabled to do so "as if they concerned someone else, and to keep undisturbed peace in the depths of his soul, where he made his decisions under the eyes of his Master, regardless of the movements on its surface" (p. 320). It was these qualities that enabled him to penetrate so deeply into reality, and to be the precursor of so much that is inspiring in the Church today. One of the lessons of Fr Walgrave's book is that to estimate Newman we must know the whole story.

On pages 194-5 there is a wrong reference—*Via Media*; it should be *Difficulties of Anglicans*.

Essay on the Development of Christian Doctrine. By John Henry Newman. xii + 320 pp. (The New Ark Library. Sheed & Ward. Paper-back 8s. 6d.)

OF Newman's major works there have existed for some time one or more cheap editions of the *Apologia*, the *Idea of a University*, and the *Grammar of Assent*; while the *Apologia*, the first half of the *Idea of a University*, *Loss and Gain*, and *The Tamworth Reading Room* may be had all in one volume in the Reynard Library anthology for 30s. None the less, one of his chief masterpieces has been out of print since the

war. It can be seen, then, what a great benefit Sheed and Ward have conferred, by their well produced cheap edition of *The Development of Doctrine*, in the New Ark Library.

It is hardly necessary to emphasize the present-day importance of this seminal book, which Newman wrote to prove to himself that the Catholic Church of the nineteenth century, in spite of so many changes and additions, really was the same Church as that of antiquity; the "one Church of the Redeemer", which, once he had grasped the fact, he must join if he would be saved. "Did St Athanasius or St Ambrose come suddenly to life, it cannot be doubted what Communion he would mistake for his own." Newman's solution of his problem in *The Development*, which appeared fourteen years before *The Origin of Species*, was, in its sphere, as epoch-making as Darwin's work. It not only answered the immediate difficulty, but led to a deeper, more historical view of the transmission of the Christian Revelation, and facilitated, and perhaps even rendered possible, later definitions. It is very difficult to see how the dogmatic definition of the Assumption can be explained except by the doctrine of development.

However, Newman's theory provided a much wider argument for Christianity, as he pointed out in the definitive 1878 edition of his book, in the Preface, which has unfortunately been omitted in the present reprint of that edition. Consistent growth and harmonious assimilation furnish "a positive argument" on behalf of "the divinity of the Catholic Religion". *Digitus Dei hic*. Indeed the richness of Newman's theme, Christianity a living idea, vital and flexible, has led a modern African Missionary, Fr Albert Wuerms, S.M.A., to hail *The Development* as "a Handbook for Missionary Adaptation". He quotes with enthusiasm Newman's "If Christianity be an universal religion, suited not simply to one locality or period, but to all times and places, it cannot but vary in its relations and dealings towards the world around, that is, it will develop. Principles require a very various application according as persons and circumstances vary, and must be thrown into new shapes according to the form of society which they are to influence". One of the most famous of the purple passages in the book describes the assimilating power of Christian Truth, like its author, "sitting in the midst of the doctors, both hearing them and asking them questions; claiming to herself what they said rightly, correcting their errors, supplying their defects, completing their beginnings, expanding their surmises, and thus gradually by means of them enlarging the range and refining the sense of her own teaching".

Nor is it only in Africa that adaptation is required. Near home,

too, we must sometimes learn not to be timorous, but rather adopt a frank welcoming attitude to new ideas and challenging theories, confident that, with whatever qualifications, they, too, can be assimilated into the rich fabric of Catholic truth. Newman, now a Catholic, concluded his book with the appeal "Wrap not yourself round in the associations of years past; nor determine that to be truth which you wish to be so, nor make an idol of cherished anticipations. Time is short, eternity is long." Now that Sheed and Ward have given us the book, in bright plastic covers, for 8s. 6d., we have no excuse for neglecting it.

C. STEPHEN DESSAIN

THE MISSIONS

The Tokolosh. By Ronald Segal. Illustrated by David Marais. (Sheed & Ward. 5s.)

THIS simple story of the Tokolosh is told with all the direct and fascinating charm of an African folk-tale whose poetic imagery gives us a good insight into the African practical philosophy of life. As one of their many proverbs puts it: "Who knows tomorrow but God". Interspersed with a sly and sometimes biting humour this book could be amusing, were it not dealing with the tragic situation of a real people, existing rather than living in a real country. From this country, according to tradition, when the white ones came a long time ago, the Puck-like Tokolosh, symbolizing the spirit of the people, ran away across the sea; for he saw how the white people chose and made the laws that the black people must obey. The white people lived in houses with gardens, and owned the farms and factories, the shops and the mines, while the black lived in houses "which they make out of rusty tins and boxwood and they shiver in the sunlight with the hunger that is always inside them".

Between the cities where the white people live and townships of the black runs a road that is ten miles long. For how should masters live together with their servants? And it is well that there is that road for "in a moment of pain and anger that can no longer be borne who can say what it is that the black people will do?"

The story illustrates the pain and anger of the people over the unfair discrimination and segregation and over the unjust, restrictive pass laws. People are stopped in the street for their "pieces of paper" and no excuse is good enough to save defaulters from punishment. Even in sleep none is safe for "the police stab the night with their sudden torches".

By way of contrast, there is the smug attitude of the white people,

caricatured in the persons of a Prime Minister, a Minister of Black Advancement, a Minister of Black Adaptation and a Minister of Overseas Repairs. "Nothing," says the Prime Minister, "adapts the black people better to the wonderful part they must play in the life of our country than a little well-applied force." He glibly quotes a proverb: "The dog that is not afraid bites the leg of its master."

But the laughing, mischievous Tokolosh shows the people that fear begets only fear. Their boycott of the buses when fares were increased cost them their jobs, it is true; but the machines of the white people remain asleep, the gardens grow wild, the mines are unworked, the city is silent and now it is the white man's turn to be afraid. Attempts to force the people to return to work are met with that calm, uncaring patience, which to those of us who have lived in Africa, can be a most exasperating weapon. To the African mind, blood-letting is no solution, for "when you have shot five people and then fifty, what can it help if you shoot more—five thousand or even five hundred thousand. And how can the dead ones bring the bottles of milk in the morning and empty the bins at the back door at night". It is easy enough to shoot as a beginning, but the machines would remain asleep and the gardens grow more wild.

In the return of the Tokolosh, the people have found a new and dangerous strength.

For the first time in the memory of even those who were very old, the hearts of the black people were quiet and empty of pain. . . . For they had heard of the fear and the loud need of the city, they knew that the machines could be woken up only by their hands. . . . It is a time to be still, not to clash tongues or stamp feet, a time for unspoken knowing when a people that was weak sees suddenly that it is strong.

The Tokolosh could well have sown the seeds of a bloody industrial revolution.

While some of the people eventually return to work, their neighbours are taken to jail; but promises of improved conditions or threats of new punishments no longer have the same meaning. "When a people believes in itself, so that the Tokolosh fights by its side in the joy of knowing", it has only to reach out unhesitating hands to catch the stars one by one as they fall.

We can draw our own conclusions from this illuminating study in black and white; but the example of history should teach us that you cannot crush that God-given inner vital force of a people which makes them cling with one hand to their traditional way of living and, with the other, reach out to grasp and share the benefits of a

new and better way of life. The story of the Tokolosh sums up in a most readable way the tragedy and hopelessness of the South African apartheid. It deserves the widest possible circulation, for, as a Gaelic proverb tells us: "It is easy to sleep on another man's wound".

M. J. W.

The Encounter of Religions. By Jacques-Albert Cuttat. 159 pp. (Desclée. 21s.)

THERE is a sub-title, *A dialogue between the West and the Orient*; there is a foreword by Dietrich von Hildebrand; the translation is by Pierre de Fontnouvelle and Evis McGrew; there is a Part II called "The Hesychast Method of Prayer and its Spiritual Significance in the Borderland between East and West," which opens with a chapter entitled "Analogy—Participation, the Metaphysical Basis of Hesychast Deification or Theôsis"; there is, finally, a quotation on the dust jacket from Henri de Lubac saying: "Here is indeed universal Christianity."

There you have it in a nutshell; but unless your theological education has been vastly wider, much deeper, and kept more completely up to date than the reviewer's, you will have some difficulty in cracking this nut, though the names mentioned above may give you a clue as to what sort of nutcrackers could prove useful.

This book, you will gather, is not for the man in the street; nor, for that matter, is it for the priest in the presbytery. Loaded with isms—there are six in one paragraph on p. 35—sustained by endless brackets—there are six on p. 42—and with quotation marks breaking out like a rash on almost every page—there are fourteen pairs on that same p. 42—this book leads one who is not familiar with the idiom bewildered among the various Eastern and Western approaches to God. It is not a review but an article that is required to do justice to the author's attempt to demonstrate that East and West have something to contribute to each other. Such an article would need to be written by a theologian well versed in the "new theology" represented by such writers as Henri de Lubac, well versed, moreover, not only in the mystical theology both of St John of the Cross and the Greek Fathers but in the mystical theology of the Russo-Byzantine teachers as well. Over and above all this, there would be needed familiarity with Hindu teaching and *Toga*, with Buddhist teaching and *Karuna*, with Moslem teaching as represented by the tenth-century Al-Hallâj. What does emerge clearly from this book, even for those who have not the qualifications to write such an article as the one indicated, is the vast charity of the author; we are

invited to forgo the dubious pleasure of telling other people how wrong they are and, instead, to see how near to being right they can be.

The second part of the book, dealing with Hesychasm, is a discussion of contemplative prayer. The word "Hesychasm" will not be found in such dictionaries as the ordinary reader is likely to have about him; references to it in the index of the *Catholic Encyclopaedia* occupy an inch and a half; Liddell and Scott will provide a clue to its content under the heading *hēsychazo*, meaning *to keep quiet*. "Hesychasm", says the author,

"approaches the divine Person, not from the ordinary individual self, but from its preaffektive, prevolitional and preconceptual centre, the heart-spirit . . . in other words, Hesychasm approaches the divine Person on the ecclesial level of the essentially theocentric human person, which is open to the "reciprocal interiority" of beings, and not on the level of individuality, which it considers to be basically egocentric and "contractive."

This is a fair specimen of the sort of reading Part II provides; what is meant by a raising of the mind and heart to God that does not approach Him from the ordinary individual self but is preaffektive, prevolitional and preconceptual is a thing that is likely to elude many readers as it eludes the reviewer. The fact that the meaning does so elude one is not a reflexion on the book; it only means that many of us, having read the second part of this book, will say with St Bernadette, "I only know the rosary".

The Way in Africa. By George Wayland Carpenter. vi + 122 pp. (Edinburgh House Press. 6s. 6d.)

THIS book, of six chapters followed by a two-page bibliography, an adequate index and a pleasing as well as useful little map, might be read with profit by anyone desirous of improving his outline knowledge of what has happened in Africa during the last three to four hundred years and what is happening today.

The first chapter is devoted to what the author calls "the invasion of Africa", and describes the impact on the country of nineteenth-century democracy, industrial revolution and missionary activity; there is a wry comment when the author quotes an African's reaction to all this: "in our fathers' day, the white men had the Bible and we had the land. Now we have the Bible and he has the land". The second chapter describes the African people, their culture, literacy apart, and their statecraft, their immensely spiritual outlook, and the fear that underlies their daily life; the author notes

that they have been subjected, in three generations, to social change that spans the gap from Abraham to the atomic age. After dealing, in his third chapter, with the movement of Africans from rural settings into the European cities, and the dreary consequences that can follow therefrom, the author gives us an excellent fourth chapter on the emergence of African States, and the relations between Europeans, Africans, Coloureds and Asians. He draws a useful distinction between nations and states, unfolding for us the implications of this distinction; and, in dealing with the influence of the Churches on racial relations, he pays a generous tribute to David Stirling, "a devout Roman Catholic who was a famous commando during World War II".

The fifth chapter approaches some of Africa's problems; p. 79 poses two of them, not on any high political plane, but on a severely practical everyday level. The author describes the contributions being made to the solution of these problems by the four religious bodies that are tackling them; he is as generous in his praise of what he deems good in our Catholic contribution as he is severe in his criticism of what he deems not good. The last chapter, entitled "The Responsive Church", seems the least satisfactory.

The Catholic Church in South Africa: From its Origins to the Present Day.

By William Eric Brown, M.C., D.D., M.A., B.Sc. Edited by Michael Derrick. xiv + 384 pp. (Burns & Oates. 35s.)

THIS book is as much a monument to Fr Brown's painstaking scholarship as it is clearly destined to become one of the sources of information concerning the growth of the Church in South Africa. The writing is luminously precise and, at the same time, entirely at ease; it could come only from a writer who knew his subject from end to end. The judgements are persuasive because they are moderate, such judgements as one who had known Fr Brown would naturally expect.

The people in the story are real people: the pioneer Bishop Griffith, "respected as an ecclesiastic, a gentleman and a scholar", read his Homer before settling down to episcopal questions; Mother Marie-Gertrude who, when tribal raids were to be feared, led her nuns and children to safety with a cavalry sabre; Bishop Grimley, with his "If the Pope saw me now!" on the occasion when he was forced to put on a pair of coloured trousers, a white coat, and boots of untanned leather; Bishop Strobino, who, after suggesting his own retirement and asking at least for a coadjutor, "struggled on for two years, living in a jacket of plaster of paris and kept going with morphia".

The reader marvels at the work done by these early missionaries. The *Natal Mercury*, in 1899, summarized the achievements of Bishop Jolivet between 1875 and 1899: he had built ninety churches and chapels, eighty-two schools, fourteen convents, orphanages and hospitals—this in the teeth of a judgement passed on him in his O.M.I. noviciate days, that he was "lazy and light-minded"!

Mr Derrick provides a run-in to Fr Brown's story in the form of a Prologue occupying the first seven pages; and when the story comes to its end in 1922 Mr Derrick brings it up to date in a twenty-four page Epilogue that finishes with the South African Hierarchy's judgement on *apartheid*. The whole book is a satisfying thing, having for its chief attraction, perhaps, to the reader who is not a scholar, the long tenth chapter of thirty-four pages on the astonishing Abbot Pfanner of Mariannhill.

S. M. SHAW

HISTORY

Hugh the Chantor: The History of the Church of York 1066-1127. Edited by Charles Johnson (Nelson. 45s.)

NELSON'S "Mediaeval Texts" are a boon to students who always have before them the original Latin with a careful translation opposite, page by page, with the valuable introduction and annotations of an expert. This one relates the beginning of the famous contest between Canterbury and York, a contest carried on with vehemence and pertinacity for nearly 300 years. Hugh, who writes as an eye-witness and with the documents in his hand, was a canon of York cathedral, a counsellor of the archbishops and a friend and companion of Thurstan. He may also be regarded as a counterpart to Eadmer, the monk of Canterbury, the exponent of the opposite case. The story exemplifies one of the strongest characteristics of mediaeval churchmen in that it reveals the extreme tenacity with which claims about jurisdiction and precedence were pressed or resisted and it is a help to the understanding of the relations of Church and State in twelfth-century England on account of the way Pope and King were drawn into the dispute.

The constitution ordained by Gregory the Great was that the two sees should be metropolitan and equal, each with twelve suffragan sees. But when in 1070 Thomas of Bayeux succeeded Aldred at York, Lanfranc demanded from Thomas a profession of submission to Canterbury and an oath of obedience before he would consecrate. The basis of this claim was that he was the successor of St Augustine as fully as the Pope was of St Peter. It was

refused, but Lanfranc had the support of the Conqueror and at the Council of Windsor, 1072, Thomas was constrained to give way: "*Ego Thomas, acquiesco sed non consentio.*" The next three archbishops of York, Gerard, Thomas II and Thurstan, all refused this submission, but Thurstan, appointed in 1114, was able to put up a prolonged and eventually successful resistance, in which he had the support of four consecutive Popes, Paschal II, Gelasius II, Calixtus II and Honorius II. When Ralph d'Escures, archbishop of Canterbury (1114-1123), obstinately refused to consecrate Thurstan without the oath, the latter went to France without obtaining the king's leave to seek consecration from the Pope and after five years of haggling he received it from Calixtus II at Reims in 1119. By the combined manœuvres of the king and d'Escures he was kept out of York for another two years, the king finally giving way under the threat of an interdict. Archbishop Ralph was repeatedly admonished by letters from Rome but was upheld by Henry I. William of Corbeuil, his successor at Canterbury, who was consecrated not by Thurstan but by the Bishop of London, pursued the same course which drew upon him a rebuke from Honorius II.

The explanation of Henry's attitude was his repugnance to appeals to Rome, "contrary to the customs of the realm", i.e. contrary to the customs introduced by his father; his obstinacy in the matter almost resembles the behaviour of Henry II to Becket. The Pope, on the other hand, clearly preferred the equality of the two primates and did not desire to see a sort of patriarchate set up at Canterbury. Hugh, as a member of the nascent "reforming party" which was working for a diminution of lay control of Church affairs, naturally did not comprehend the king's standpoint nor that there could be a political element in the question.

Difficulties about jurisdiction over the Scottish sees likewise arose in the course of this contest. Thurstan as archbishop of York claimed from John, bishop of Glasgow and from other Scottish bishops what he himself had refused to Canterbury. He objected to the consecration by the archbishop of Canterbury of Eadmer, who had been appointed to St Andrews on the ground that Scotland was feudally subject to England and the right was his as primate of the North. In the event, Eadmer, who had been forbidden by the King of the Scots to accept consecration from either of the English primates, was never consecrated at all and had to resign the see and return to his monastery.

For a mediaeval chronicler Hugh writes with great objectivity, clearly and tersely, with no legends, prodigies or mythical history. Considering that it is an *ex parte* statement of a great legal dispute, he

is uncommonly temperate in his expressions. There is no invective and his comments on Lanfranc, Ralph d'Escures and William of Corbeuil are restrained; of the latter, whom he regarded as ungrateful to Thurstan, he remarks: *honores mutant mores*, and he relates with quiet satisfaction that the "Canterbury forgeries" (once wrongly attributed to Lanfranc, but really composed by the Canterbury monks about 1120) were received with derision when produced as evidence at Rome in 1123.

Hugh's narrative is supported and enriched by the text of a number of papal letters to Henry I and to the archbishops concerned. The patience with which four successive pontiffs handled the matter and the way in which they reasoned with them and exhorted them to show more fairness and more charity to Thurstan is very remarkable. The tone of papal admonitions during the following century was very different.

The Church and the Dark Ages. Faith and Fact Books No. 74. (By Jean-Rémy Palanque. Burns Oates. 8s. 6d.)

WHOEVER selected Professor Palanque's *De Constantin à Charlemagne à travers le chaos barbare* for this useful series did wisely. The little volume is a masterpiece of clear arrangement and intelligible compression and the architecture of the diversified material is as evident as the encyclopaedic knowledge. Grouped around the familiar main themes there are sections which will not only serve for quick reference but contain supplementary and unexpected information. Thus, under "Ecclesiastical Organization" there is a page on the patriarchates; under "Christian Life" we find "Devotion to the Saints and Popular Piety" as well as Liturgy, Asceticism, Monasticism and so on; there are half a dozen pages on the Far East; not only Celtic Christianity and Celtic Expansion but Spanish Visigothic Catholicism and even a page about Arian Africa. All this without danger to the essential theme: the birth of European civilization out of the gradual fusion of four very disparate and apparently incompatible elements, the Roman Empire, the barbarian societies, the Catholic Church and the classical tradition which the Church preserved.

After the fall of the Western Empire the next 500 years were not all darkness and stagnation. There was intense if sporadic mental activity with always a tremendous spiritual force at its centre. Though public law, citizenship, science and the arts were lost—or almost lost—for a long time, there was a progressive, enterprising, adventurous energy. The Church created humanism the like of which has never existed in Islam, Buddhism or anywhere

else. Even though a second Dark Age was brought upon Europe by fresh waves of savages, Vikings, Arabs, or Magyars, beleaguered Christendom survived and revived by its own vitality. The curious thing was that those who derived most from Roman civilization were marked out for destruction: the Ostrogoths by Justinian and then by the Lombards; the Visigoths in Spain by the Saracens; and the splendid Saxon Christianity of Northumbria by the Scandinavian pirates.

The greatest emphasis is here rightly put on Charlemagne. If he had room for quotations, Professor Palanque would doubtless have given the great emperor's own description of his office: "Representative of God, who has to protect and govern . . . Lord and Father, King and Priest, Leader and Guide of all Christians." Although he overdid it and tried to be a sort of Commander of the Faithful, Charlemagne was from first to last a great pillar of civilization.

For chronological reasons the book has to end on a sad note, the collapse of the Carolingian empire and the Dark Night of the Papacy in the tenth century; but already there were glimmerings of light and the promise of better things. Cluny had been founded and Otto the Great brought some semblance of order into Rome. "The reform of the Church had been started and at the turn of the millennium (c. A.D. 1000) the era of mediaeval Christendom was in sight."

Dom Finbarr Murphy's translation reads like an original.

The Early Middle Ages. By Bernard Guillemain. (Faith and Fact Books, No. 75. Burns & Oates. 8s. 6d.)

THIS neat little volume, with a very good short bibliography and five clear and useful little maps, is a translation of a portion of *La Chrétienté, sa grandeur et sa ruine* in the *Je sais-je crois* series (Arthème Fayard, Paris). From Carolingian times down to Innocent III the survey is necessarily rapid but quite a number of good points are made so that the student can find direction for his wider reading. For instance the introductory section reminds the reader of the small extent of Christendom in the eleventh century; Belloc's apt phrase was "Christendom under siege". The Mediterranean, once the centre, had become the southern frontier. The Christian "pockets" in *partibus* were mostly heretical, Monophysite or Nestorian. There are, too, some useful particulars about Central Europe and the section ends with the clear and firm reminder that there were in truth, two Christendoms, Rome and Byzantium.

The rest follows the inevitable course: Cluny, Cîteaux, the

Crusades, the Friars, the Schism of 1054, the twelfth-century renaissance. There is frequent reference to the deficiencies of the clergy but no sufficient explanation of the reasons. The monks, before long, had the problems of property; the friars had the problems of poverty, which are worse, and it became clear enough that mendicancy is not a sound basis for great organizations. The seculars suffered from their immemorial handicap of haphazard recruiting and scanty education, whereas monks and friars could always get some kind of education more or less in the Order. The testimony of an age against itself is invariably overdrawn; the denunciations are penned by the austere and the zealous, and in any event, cases set out in the official records are not the norm, or they would not be there.

As usual with French scholars, there is some inaccuracy in the allusions to English affairs. The famous Council in 1164, where Becket realized the depths of Henry II's personal hostility, was held at Northampton, here stated as Nottingham. Henry did not agree to a reconciliation—the trick by which he evaded a formal reconciliation is well known. Nor was Becket murdered before the high altar, although it was always depicted thus in the MSS.

There are some errors of translation; "diaconates" (p. 18) probably means "rural deaneries"; there are no "provosts" in monasteries, it should apparently be "priors"; and Henry II's Justiciar is known in all English books as Ranulf de Glanville.

The Mirror and The Cross. Scotland and the Catholic Faith. By George Scott-Moncrieff. (Burns & Oates. 18s.)

THIS lively little work of two hundred pages is the gallant attempt of a convert to correct the heavy bias of the majority of his countrymen and is, he tells us, the outcome of his progressive discovery that much of the accepted history of Scotland is "mere myth". Beginning with the symbols found on early Pictish monuments, Mr Scott-Moncrieff runs rapidly through the story from St Ninian and Casa Candida, St Columba and Iona, St Cuthbert and Lindisfarne down to the third Marquess of Bute and James Hope-Scott. Well aware that the Reformation in Scotland was the work of a band of predatory and ferocious nobles—although there had been many abuses and disorders—he devotes an eloquent chapter to Mary, Queen of Scots, and relates with indignant fervour the passion and death of Blessed John Ogilvie, s.j. The eighteenth-century bishops, Gordon, Macdonald, Hay and John Geddes (the last-named a kind of parallel to Challoner), are sketched in and there are glimpses of Gibbs and Boswell. Although the purpose is apologetic, the author is the mildest of controversialists. Yet, for all that, he does not fail to remind his

readers that it was David Hume who described John Knox as "the initiator of the fanaticism and hypocrisy which long infected the Kingdom". The infection is apparently still at work, seeing that a thousand years of Catholic belief and tradition are habitually treated as benighted apostasy. One is inclined to imagine that this book must have been in type before certain recent approaches to the Kirk were repelled by declarations that there would be no compromise with "superstition and idolatry".

St Patrick is here given to Strathclyde but few people are likely to accept an Irish origin for St Cuthbert; as with St Rupert, the evidence of their respective names is almost conclusive. And it is surely quite improbable that Reginald Pole, speaking in 1546 at the Council of Trent, said: "We bishops are responsible. . . ." At that date and for ten years after Pole was a cardinal deacon. He said his first Mass on March 20, 1556, the day of Cranmer's execution.

A Handbook of Heresies: Canterbury Books, No. 12. By M. L. Cozens. (Sheed & Ward. 3s. 6d.)

THESE neatly produced pamphlets are apparently meant for people who, while not enamoured of solid reading, may yet be desirous of information on sundry matters of religion. This abridgement of a longer work already published begins at the very beginning with those Jewish Christians who sought to impose the full observance of the Mosaic Law on Gentile converts. It goes on, through the Gnostics and Montanists, to the major heresies in chronological order reaching Catharism as No. 13. Then there is a queer jump to "Protestantism", Jansenism and Modernism as 14, 15 and 16, while Wyclif and Huss, pushed out of place, are put into an incongruous appendix in between Adoptionism and Quietism. This singular arrangement may perhaps induce some readers to discover more about the Hussites, who were anything but quiet.

J. J. DWYER

APOLOGETICS

Religion is Reasonable. By Thomas Corbishley, S.J. 124 pp. (Burns Oates. 16s.)

IN HIS brief foreword, Fr Corbishley notes that Mgr Ronald Knox published the "conferences" which he gave to the undergraduates while he was at Oxford. Fr Corbishley has now done the same thing

with those which he gave while he was "across the way" from the Chaplaincy, being himself Master of Campion Hall, Oxford.

He goes further to say that Ronald Knox "did this sort of thing much better". Here he hardly does himself the justice which is due to him. It would be more correct, I feel, to say that "Ronnie" did them rather differently.

It might call for criticism if I were to try to sum up what the difference is in a short phrase; but I am tempted to say that Ronnie's are more brilliant and at the same time homely, with a felicity of phrase; while Fr Corbishley's are more philosophical, and would probably go further towards convincing on purely intellectual grounds; yet nevertheless, and despite almost conscious introduction of University "interest-catchers", his remain more cold and detached.

As a matter of fact, the comparison of the two is not uninteresting, and shows something of the difficulty in deciding what this type of "conference" is meant to be doing. The subjects, given over a period of years, vary from "The Possibility of proving Fundamental Truth by Reason" to "Rebirth in Christ", from the "Moral Law" to "The Holy Trinity".

The title of the book itself is admirably suited to the contents. For it is true to say that each of the chapters is clearly, concisely and cogently reasoned. It is quite obvious to all of us who have tried reasoning with those who hold other beliefs, or profess to hold none, that very often reason plays only a small part in their approach, or lack of it, to God. But it can be said that anyone who wished to put a well-reasoned explanation of some of the major problems of Catholicism into the hands of a friend would do well to browse through the present work and see whether this is not just what he has been looking for. Certainly, those undergraduates who attended the conferences could not complain that religion was not up to their intellectual standards; perhaps, if anything, they would be more likely to say that the effort of concentration necessary to follow the development of each theme was more than they could muster on a Sunday morning in term.

M. H.

Il problema storico della risurrezione negli studi recenti. By C. M. Martini, S.J. x + 174 pp. (*Analecta Gregoriana*, no. 104, Rome, 1959. Lire, 1600.)

THE literary criticism of the New Testament has been worked out for many years by Scripture scholars. Now they have advanced their studies to the point when they provide a reasonable consensus that the apologete can use. A previous conspectus of their work by

Fr Haes, also in the *Analecta Gregoriana*, has been brought up to date, until 1957, by this book of Fr Martini.

Fr Martini's book begins with a preface, in which he notes the renewed interest in the apologetic question, and the contributions made in recent years by Catholic and non-Catholic biblical scholars. One or two keep to the radical lines of Bultmann, but more and more a body of opinion is forming that rejects the radical excesses and can well be called conservative, even though they are modern in outlook and are using the new methods.

An introduction follows in which he describes briefly the problem of Scripture sources and their interpretation. Through literary criticism it is possible to find some picture of the oral and then the written tradition that led up to our present Gospels. We can see also the methods, the mentality and the purpose of the Evangelists themselves.

The first chapter gives us a conspectus of recent work on the Acts and Epistles as sources that show us the earliest evidence about the Resurrection, namely the primitive preaching. The second chapter does the same for the Gospels, showing us recent views on the editorial methods of the Evangelists, the sources and materials they seem to have used, how they used them. In this chapter we see the literary and theological tendencies of each writer, which enable us to understand how he has treated and moulded the material that lay before him as he wrote.

These two chapters are the heart of the book. The rest is application of those principles. Chapter Three sets out what is being accepted by critics as the established historical content of the Easter Story, shown to us in the primitive preaching. The tomb, the empty tomb, the message of the angel to the women, the appearances in their concrete reality and in their detail—each of these points is treated separately. Chapter Four does the same for the Gospels with an additional section on the Ascension. Then Chapter Five gives us in synthetic manner the results of recent research. It gives us a picture of a new apologetic, in which all the old arguments and points have new force from the recent approach. The result is most satisfying. May the same be done soon for the rest of Christian Apologetics.

J. McDONALD

Christianity in Conflict: A Catholic View of Protestantism. By J. A. Hardon, S.J. xiii + 300 pp. (Newman Press, Westminster, Maryland, 1959. \$4.50.)

FR HARDON's book appears three years after his *The Protestant Churches of America* and has a similar aim, namely to help, as he says

in his Introduction, towards "seeing the Protestant religion through Catholic eyes and giving the impressions accordingly". He feels urged to this by the lack of Catholic American literature on Protestantism as such, adding significantly that "intelligent co-operation presupposes more than passing acquaintance for both sides with their basic agreements and differences".

The sources used are almost exclusively Protestant and, apart from those of the Reformation, American. His method is to crystalize the classical Protestant position to enable his readers to grasp it quickly and to follow his logical deductions in his treatment of the Bible, the Ministry, Missionary Work, Marriage, Church and State Relations, Education, Social Doctrine; space is also devoted to Doctrinal Variations, Sectarianism, Desire for Unity and a final, longer chapter on the Meaning of Protestantism.

For those unfamiliar with the religious atmosphere in America, the chapter on Church and State Relations would make a good point of departure. The ordinary English reader cannot make any firm judgement without the help given here; there is too great a risk of distortion. Fr Hardon gives a rapid historical introduction and then offers an appraisal of the contemporary situation; this he does with each of his subjects, but what emerges from this chapter in particular is the clear confrontation of the two most powerful religious groupings in the States. In the past there have been collisions and one is led to suspect that the dust has not yet settled as much as it has on this side of the Atlantic, and with the dust, of course, vision becomes blurred. With this in mind, it is easier to appreciate the usefulness of this book, aimed at stating things in the broad for readers not perhaps exquisitely discriminating. This, however, even when added to the knowledge of the huge task facing Fr Hardon, diminishes only slightly an initial disappointment roused by the negativist approach. We are given too much of the poisoned springs of Protestantism whose waters have infected much of the religion professed by our separated brethren. One has a vague uneasiness that perhaps the book lays itself open to the charge of treating too summarily, albeit with charitable intent, some of the deepest convictions of Protestantism. This is a pity and contrasts strangely with the mood of optimistic constructiveness spread by Van de Pol, Bouyer and Damboriena, who display a more adroit handling of this most urgent and delicate problem of religious division.

W. M. CROOKS, S.J.

SPIRITUALITY AND DOCTRINE

Mary Mother of Faith. By Josef Weiger. Translated by Ruth Mary Bethell. Special English Introduction by Mgr Romano Guardini. (Burns Oates. 21s.)

AS WITH so much of our literature of the spiritual life, and even of theology too, this book is a translation. Here the source is Germany, and the Continent has had the benefit of it for some ten years or more, whereas it only became available here at the beginning of last year. However, this is not the time to regret original works in our own language, or the slowness of our getting round to publication of some of the best books from the pens of those in Europe and elsewhere, who are apparently better able to provide the riches of grace through writing, which we sorely need.

The first section begins with the life and times of the Blessed Virgin, as shown forth in the Gospels. Mgr Guardini points out the demand of St Teresa that all which is said of our Lady should spring from the firm foundation of Scripture, and he is happy that Josef Weiger has done just this. But, he emphasizes that such a statement does not mean that all has been said about Mary in the Gospels, leaving us nothing to say. Indeed we must be rooted and founded there, and from there, in the teaching of the Church, doctrine can develop. But, it is not always possible to be explicit in our explanation, even when a doctrine has been defined and it is refreshing to find such a sentence as this, at the end of his section on perpetual virginity:

At one point in her autobiography, the Saint of Liseux speaks of God's boundless mercy. Unable to express what she wanted to say, she concludes thus: "Now these things cannot be expressed" . . . And at the close of my attempt to interpret the mystery of Mary's perpetual virginity, I can but make these words my own.

Nevertheless, the ordinary reader will find thoughts which may easily be new to him; or the more learned, in finding old thoughts, will, I am sure, gain new insight from the freshness of the approach to them.

The second section is a detailed study of the Old Testament and its prophecies of our Lady. I should not like to trespass into this field in my criticism, for the problem of prophecy and its relation to individual persons and happenings seems far less clear than the outsider might imagine from reading more devotional works. But at least

can say again that the way Josef Weiger treats the various prophecies helps me to appreciate the working of Divine Providence in and through Mary better than I have been able to do before.

The final section is a meditative development of the fifteen mysteries of the Rosary, which should be a great help to many; in the first place, it should not only assist the priest in his own daily recitation of the rosary, but should be a new inspiration for him in providing thought for the meditation of his congregation; and then I hope that this book will be read by many lay people, and that they will benefit directly from the ideas, deep and fresh, of this parish priest of Württemberg.

To end, may I say that I think this work might also be of use to a priest when he has to deal with problems from those who are under instruction, and find our Lady "difficult". This could materially ease their way.

Life after Death. An anthology compiled by the Earl of Wicklow. 116 pp. (Clonmore & Reynolds. 12s. 6d.)

The World to Come. By R. W. Gleason, S.J. 169 pp. (Sheed & Ward. 12s. 6d.)

THE first book contains a galaxy of well-known names as contributors, from Ronald Knox in the introduction to Bede Jarrett in the last essay on Heaven, from Marie Rene Bazin on the Mass to Abbot Cabrol on the Early Christians and the Dead. Apart from the introduction which was taken from a broadcast address, all the other items are from books, the titles of many of which ring a bell in the memory. It is a useful selection on the difficult problem, so elusive to the human mind, of death and judgement, heaven, hell and purgatory.

But even at the end the problem still remains, and the Church herself has said so very little, so comparatively little has been revealed, and so much that is written or spoken has to be deduction from the small material available. Nevertheless, for one seeking an easy source of knowledge and clarification of his ideas, this would prove a useful little book.

Rather a different approach is used in the other book, though the subject matter is very much the same. This is the straightforward work of a theologian, who tackles the main issues seriously, but in a readable and clear way which the ordinary reader could easily understand.

The first chapter is a good one on Life, Law and Love; it leaves us in no doubt that the essence of our relationship with God, who is Love itself, is clearly love; therefore, just as judgement will be on

love, so "the capacity of man to receive that love determines his destiny".

In a chapter on sin, there is an exposition of the Old Testament view of sin, the effect of which is seen as stirring God to anger or sorrow; sin attacks the covenant between God and His people; and there is a very real sense of sin being universal until God gradually educates man to a concept of individual responsibility. The author then traces sin in the New Testament, in history and in theology.

Carefully and concisely written, in a good clear language, the pattern of sin emerges under the author's pen. He shows the connexion of sin and death, points to the value of suffering in our dispensation and looks at the difficult subjects of heaven and hell. This is a valuable book, because it is straight to the point, easy to read, but not just popular writing but good theology.

Alive in Christ. Meditations for Young People. By Ralph Campbell, S.J. 321 pp. (Newman Press. \$3.75.)

THERE are few things more difficult than deciding the right level for talking to "young people". The very phrase can put them on their guard, when they think they are really very grown up or that the adult is about to talk down to them. Often, of course, their very immaturity makes them put up a barrier, whereas we subconsciously adopt an attitude of condescension to tolerant when-you're-my-age way of speech.

Fr Campbell has aimed his book at young people in general, but I expect it would be fair to judge it as being the "high school", age, of which, in a sense, we have not got an exact parallel. And certainly the care with which the book is written, and the excellent way it is set out in short, easily assimilated paragraphs, should make it attractive to a range wider than the teenager; for, after all, there are many who have not got beyond being beginners at prayer at a very much later age than that, and he is avowedly aiming at "those who are beginners in mental prayer".

In a few pages he gives an excellent outline of the classical method of meditation according to St Ignatius—the composition of place, the part played by the intellect and will respectively, the resolution and the colloquy. In this section, he also explains a series of difficult terms which will recur, such as natural order, supernatural life, etc.

Each meditation (they cover the liturgical cycle) is divided in the classical way, with the individual point sufficient for fifteen minutes. It is therefore useful for such bodies as the Sodality, with members pledged at a fairly early age to fifteen minutes a day. And, certainly,

if the young will take this and follow it through conscientiously, they will learn the basis of mental prayer, and at the same time pick up a great deal about our Lord, and indeed quite a grounding in theology. The difficult part is to make them carry on regularly for a considerable period, without the bursts and waverings of enthusiasm which make the real development of the spiritual life so hard. Fr Campbell does all that he can to prepare the way; the book should then be in the hands of priests in schools or helping the young people; it is one that a priest could recommend in the confessional and lend from his own library.

The Nativity. By St Bernard of Clairvaux. 150 pp. (Scepter Ltd. 11s. 6d.)

MOST people who are familiar with St Bernard will tend to know him from his work on the Love of God, and from his letters and life.

It is excellent, then, to have this handy little selection of his sermons on or about the season of Christmas.

With a subject as vast and yet as humble as this, it is fascinating to see the use that St Bernard makes of a wealth of Scriptural quotations, which he explains in reference to the feast.

The division is into sermons on Christmas Eve, Christmas Day, the Feast of the Holy Innocents, the Circumcision of our Lord, the Epiphany and its Octave.

Those who love St Bernard will like to have this by them. For others, who do not know him, it would form an introduction. The style is very different from anything we would use, but the illustrative quality in him is something we might imitate more, with sound benefit to our preaching.

The Holy Ghost. By the Blessed John of Avila. 163 pp. (Scepter Ltd. 11s. 6d.)

THIS book is in the same series as the above. It is of great value, because we are not sufficiently awake to the movement of the Holy Spirit in our souls. Blessed John is not a person who is much known, especially to the ordinary reader. He was a sixteenth-century preacher, who in his day proved himself greatly eloquent. Like St Bernard, he is not always easy to translate into language which is appealing, but the effort required is worth while, because there is so much here which is basic to our understanding of the action of the Holy Spirit. Sometimes, the author himself finds it difficult to express what he is getting at, and this helps us to realize that a great deal of what he is trying to put into words can best be understood by the gift of the Holy Spirit.

The Son of Man. By François Mauriac. Pp. 132. (Burns and Oates. 12s. 6d.)

THERE is a great and wonderful simplicity in the writing of this series of thoughts on our Lord. Everyone who knows the name of Mauriac will know the word pictures that he can conjure up in his writing; how he can make those pictures living things; how he can make the character stand out off the page as it were in flesh and blood. Well, in a way, this is what he manages to do for me in his writing on Christ. It is not that there is anything new; but he and his own original ideas, which he puts simply before the reader; and they take shape into reality. He has understood the Cross. In reading, we can glimpse it; but like him we must live it. "Here then," he says, "is the strange remedy for anguish which I propose; peace and joy are the fruits of anguish" . . . "peace and joy in this plenitude of suffering consists in espousing, each one according to his vocation, the suffering of the hungry, the persecuted, the imprisoned, the tortured, the exploited. This is the Christian's Paradox."

Complete Prayers of His Holiness Pius XII. Translated from the original texts by Alastair Guinan. 169 pp. (Desclée. Paper-bound. \$1.50.)

I PERSONALLY find it very hard to pray with the words of another, especially when the heart of that other person is prompted by a natural background unlike my own. Thus, I do not really appreciate the wording of these prayers of Pius XII, good and beautiful as they may be in the original Italian. There will, I am sure, be many who will gain comfort from them, but they are not, on the whole, even in translation, couched in terms which come easily to the lips of the ordinary English person.

It would, I think, be best to call this collection of prayers edifying, but to remark against too many pictures of the Pope in prayer. Perhaps this again is just the English background.

Shorn of the rather flowery language of Italy, the thoughts and desires expressed in these prayers come straight from the mind and heart of that great man and Pope who was for so long the head of the Church on earth. Certainly, all those who ever met him will feel the sincerity, simplicity and power when they read his words.

M. H.

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